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# KEEPING OUR THOUGHTS IN HEAVEN

CLARINDA C. PIER

WHAT is it to "keep our thoughts in heaven"? How can we? And if we can, why should we? At the threshold of spiritual awakening stand the three questions: What? How? Why? They have continually punctuated our intellectual development, and as we have found them helpful there, so shall we find them helpful in spiritual ongoing.

*Keep*—to hold; retain; guard; to restrain from departure or removal.—Webster's Dictionary.

*Heaven*—any place of supreme happiness or great comfort; perfect felicity; bliss; a sublime or exalted condition.—Webster's Dictionary.

Keeping our thoughts in heaven means that we shall hold our thoughts, retain them, preserve, guard and restrain them from departure from that comfortable, happy, peaceful, blissful, felicitous, perfect, sublime and exalted state, called heaven. For example, our thoughts will not be permitted to depart from Divine Love into a state of hatred, malice, envy, or even indifference, whatever the environment; or from Divine Strength, into weakness or enervation; or from health into sickness.

After we ascertain what it is to "keep our thoughts

in heaven," the next query is, "How can it be done?" Here is where the ready-made affirmation serves the purpose of a tether, holding the thoughts from wandering into unknown, untried and undesirable fields. True affirmations also bridge over the chasm between darkness and light, while the student is getting acquainted with the Spirit within that is to momently lead him. They assist in the recognition of the omnipresent Good in the midst of that which we have not interpreted as good, and which we have hitherto permitted to suggest to us ideas which we do not want to consider, much less experience.

We find that the law in the physical realm, that "no two bodies can occupy the same space at the same time," also obtains in the mental realm: that is, two thoughts cannot wholly occupy the consciousness at the same time. Man holds the balance of power between the two kinds of thoughts. By inherent right of choice, he determines whether his thoughts shall belong to the heavenly or to the earthly realm. To keep our thoughts in heaven, we must exercise our innate power of choice to select the true thought upon which we will think and meditate and concentrate. Our seasons of contemplation must be purposeful, never upon the external, except with our deliberate consent for an adequate and definite reason. We should choose such external activities as will be aids to concentration upon our chosen ideal, until we eventually come to the fruitage of that ideal. True thought and action correlating, manifest as heaven, and in that sense, only, we know heaven as a place, a heavenly state, condition, or manifestation.

We see that keeping our thoughts in heaven is the *modus operandi* by which we make heavenly states, conditions and places, and this is the reason why the practice is so worth while. After our thoughts have been kept in heaven for a time, they get acclimated, as it were, and attract kindred thoughts that work so readily and harmoniously that one is repaid and re-

joiced by the frequent and easy manifestations of one's desires. The efforts put forth in learning how, and the insistent use of that which has been learned, are always rewarded by a larger development of knowledge and power and wisdom and satisfaction. Every cause surely produces its corresponding effect.

We are thoroughly equipped with mechanism and material with which to demonstrate eternal life—to live in heaven now. Through the law of waste and repair, we see daily change working in our members; that which is not the Christ body passes away. The organism is being continuously repaired, according to the mental pattern made by our thinking. Paul refers to this process in his injunction, "Be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Our bodies are the proof of what we are thinking.

After our thoughts are written in our bodies, there goes out from us what is called the aura, which imparts its character to our environment. In eliminating wrong thinking from the consciousness, waste is also eliminated, and there is no need of repair. Thus we see that through keeping our thoughts in heaven, we pass from character to character, from glory to glory, and bring forth the body which is already hid with Christ in God. We likewise bring our heaven into manifestation as environment.

We are not only adequately equipped for the bringing to pass of our transcendent ideals, but we are also adequately equipped for the transformation, transmutation, and spiritualization of all our thoughts, experiences, conditions, states, expressions, and manifestations. We are adequately equipped for the illumination of ourselves from Alpha to Omega, for we have both the light and the means of appropriation. "The opening of thy words giveth light; it giveth understanding unto the simple." The Word does the work. Our part is to

keep it in our minds; to think it, for "every word shall be made manifest." The law underlying all manifestation is that the Word be kept active through realizing its power and perfection.

We are getting more and more acquainted with our spirit, soul, and body, our three-fold mechanism, so perfectly adapted to manifest our heart's desires and highest aspirations. We find we have within a real, tangible, living, intelligent, instrument of wonderful capabilities. The Christ Mind, or the superconscious mind, is the mind that is above the conscious mind. It is above, because in Divine Order; the soul is under its leading, teaching, and directing; hence, in the Scriptures we have the abiding of the disciples in the upper room for light and power; also the going of Jesus apart into the mountain to pray.

The cerebro-spinal system of nerves puts us into conscious relation with every part of the body; its governing body is in the head, and this brain is presided over by the conscious mind.

The nerves respond to every sensation of light, sound, heat, odor and touch; they relate us to the outer world. Physiological psychology teaches that the solar plexus, or abdominal brain, is the organ of the subjective, or subconscious, or body; that the sympathetic nervous system responds to all sensation of love, joy, peace, fear, etc.; that the thoughts of the conscious mind are communicated to the subconscious through the vagus nerve. This gives us an understanding of how thoughts are operating in the body.

The conscious mind through prayer and meditation in the silence, hears the "still, small voice" within, and passes the message on to the subconscious, where it is worked out into manifestation in the body. The conscious mind can also, through the senses, get ideas from without, and pass them on to the subconscious. It is the province of the conscious mind to take the initiative; it is the province of the subconscious mind to work out

the impressions received, whether they are heavenly or otherwise.

Through the Christ Mind, the conscious mind has access to all Truth, and through the subconscious mind that Truth is brought into manifestation. When our thoughts are in harmony with Being, we inevitably build that which is harmonious and delightful and good. The Divine Substance is passive to the manipulation of the thought. We are the thinkers of thought and we make our bodies and environments according to our thought. If our will and our word are in accordance with the Divine Will and the Divine Word, we have an abiding work; if not, there will need to be a leveling of all hindrances, and a reconstruction.

Two men were visiting Niagara Falls. One was expatiating on the beauty and sublimity and the wonder of it all. The other, interrupted and annoyed by the exclamations of the first, blurted out, "What's to hinder?" Given a precipice and a large volume of water, what was there to hinder the magnificent scene of placid water set to dashing and bounding and foaming and leaping and sparkling?—a stimulus fit to arouse emotions of awe and sublimity and glory.

So, in the realm of the higher, given perfect thoughts, and a thinker to think them, there is nothing to hinder their appearing in all their majesty and power and beauty and glory. There is nothing to hinder a mighty volume of health and wealth, ecstacy and joy, wisdom and intelligence, love and life, order and discrimination, peace and power, from pouring over, and dancing, and sparkling, and flowing. Poised in Divine Consciousness, there is nothing to hinder an orderly manifestation of a heavenly state, a regenerated body and a glorified environment, as a result of "keeping our thoughts in heaven."

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"Next to doing things that should be done, is leaving undone the things that should not be done."

# CO-OPERATION AND PERSISTENCE

SOPHIA A. MILLER

AS TRUTH students, we soon discover that all spiritual progress and attainments are largely dependent upon our response to that inward urge which is forever pushing us forward and impelling us onward toward the heights. When we are obedient to the promptings of this inner monitor, we are consecrating ourselves to God, and are acting to his honor and glory.

Through persistent, habitual efforts at coöperation with the great ideals and principles of Truth, we early learn that achievement is not a one-sided game of take, but that a reciprocal giving on our part of that which we have received insures true balance and active interchange between God and man. "Give, and it shall be given unto you."

Nothing that is worth while is without price, and the price is determined by the value which we place upon the desired good. We naturally give in willing coöperation of that which we possess, be it time, thought, devotion, wealth, or the dedication of ourselves to the work of promoting the kingdom of heaven in the earth.

To promote spiritual growth, there must not only be an influx, but also a corresponding outflow, a related activity which can be compared to the ebb and flow of the tide. The great law of giving and receiving provides that what we receive is commensurate with what we give.

We thoroughly exercise our coöperation with the law when we lay hold of the Truth not only with the head but with the heart, or feeling nature; in other words, when we love we fulfill the law. As students of Truth, we soon discern whether our credentials are true. If we experience the great dynamic power of

love for Truth so fully that our one desire is that everyone whom we contact may feel the inspiration of the love we radiate, that each may be inspired to desire to eat of the hidden manna and drink of the living waters which uplift and feed and sustain the soul, we may know our motive is righteous.

Love is the magical key that unlocks all doors. All barriers break down before it. Children respond to it; plants thrive under it; sad people are revived by it; the old regain their youth through it. We can all love one or a few, but the mandate is that we love all God's creatures. We must love God with all the heart, mind, soul and strength before we can love our neighbor as ourselves.

In every act of our lives, our destiny depends upon how we coöperate with, or meet conditions. Every step of the way is tested. Man is tried every day, in every plane of consciousness. Remembering "Is it not written in your law, I said, ye are gods?" we are prepared to face every problem and every task that presents itself, by persistently seeing in it only the good, and exerting our innate powers to overcome its seeming unfavorableness. Thus do we exercise our strength, and, by use, increase it.

"Know ye not that ye are a temple of God?" God dwells in us and is greater than any externality; therefore, nothing can hurt us; nothing will confront us to be cast out, except that which will make room for something better. We must master conditions or be mastered by them. The way we meet them mentally will decide how much nearer we are to our goal—the dominion, mastery and power of the Christ Self.

One with God is a majority, therefore imbued with such strength and courage as this thought will engender, we must win, for every call made upon God's power is honored by the bestowal of increased capability in us.

If we try to hold to ideas which we have outgrown, we retard the forward step. Experiences are stepping-

stones to the next higher degree of spiritual unfoldment. Paul says, "One thing I do, forgetting the things which are behind, . . . I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Do not give time and strength to antiquated ideas with which you can no longer concur. Be yourself; master yourself; know yourself. Knowing and realizing the Self is the keynote to spiritual progress; mastery over ideas is the Christ dominion.

When we contact the great Spirit of Truth, ideas will flow into our consciousness; these will illumine us and recreate us when we incorporate them into substantial thought.

"According to your faith be it done unto you." Without faith it is impossible to please God. With faith we can step out into the seeming void and build our spiritual structure without sound of hammer, upon the rock of Truth. This rock is perfect, four square. How we build upon the foundation is the test. Many an edifice totters and falls because it does not properly fit its base. It cannot endure the storms that may assail it. "Every plant which my heavenly Father planted not, shall be rooted up."

If, however, we coöperate with, and persistently try to build in and apply the principles of Truth, the structure will rise, and all who run may read how the builder, the soul, followed the plans of the Divine Architect. Thus it is that God is made known to man. Paul wrote: "Give diligence to present thyself approved unto God, a workman that needeth not be ashamed."

Everything you desire which is for your soul's highest unfoldment, is charged with force like unto your own; it responds to your needs; it coöperates with you, because it belongs to you; therefore, nothing can keep your own away from you except your own mental attitude.

The peace which is unspeakable will be yours, just as long as you persist in coöperating with the Law of

Order and Harmony. For, "we know that to them that love God all things work together for good."

It is written, "He that is greatest among you shall be your servant." The best way to serve is to give expression to that which God wishes to give to the world, through you, his instrument.

In order to make the most of yourself, you should train your mind to cast out erroneous thoughts, that you may be a pure, ready channel for God's use. You may accomplish this end by consecutive, faithful, loyal, loving, persistent coöperation with the Lord, your God, or the Law of your Good.

You are not here by accident, but for a definite purpose, which you and you alone can accomplish. God requires of you the fulfillment of this purpose. Jesus said, "We must work the works of Him that sent me." "I am the light of the world . . . Ye are the light of the world." Therefore, we must keep our light shining, for if we fail to do our part, then will the whole be imperfect.

Once you have decided to put your hand to the plow, you cannot turn back. You must allow nothing to deter you. There can be no half-way expression of Truth, no variableness, no shadow of turning, for the Divine Self cannot stand still in its progress along the Path. Your life is of God; unto God should you render sincere and loyal service, and through your service you will assuredly find your satisfaction and happiness.

In the contemplation of the twenty-third Psalm, you will note that it is replete with promises to those who dwell in the House of the Lord (Law). In the first verse we are introduced to our Shepherd and our Banker, and are shown that we cannot fail. Then the scene shifts, and we are led to pastures green, to the hidden treasures of the soul which are released into activity, making for power, peace, plenty and restoration. Then we find ourselves beside the still waters of

life and love, which the Father so generously gives to those who do his will.

Although our faith may, for a time traverse the valley, we need not fear, for we are not alone; our Shepherd is with us, providing comfort and safety.

A table is spread before us, the oil of gladness is poured upon us, and our cup of happiness is overflowing. Goodness and mercy shall follow us when we persistently coöperate with our God.

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## "WORK ONLY CONQUERS"

Virgil, the great Latin epic poet, was the son of a potter.

Plautus, one of the greatest Roman comic poets, was the son of a baker.

Doctor Samuel Johnson was the son of a book dealer.

Robert Burns, the Scotch poet, was a plowman in Ayrshire.

Oliver Cromwell was a brewer's son.

William Shakespeare, the "chief literary glory of England," was a yeoman's son.

The celebrated American engineer, Robert Fulton, was at one time a jeweler's apprentice.

Daniel Webster was the son of a small farmer.

From the most humble origin, Thurlow Weed became one of the leading journalists of the United States, and a great political leader.

William Cullen Bryant was the son of a physician. —*Washington News Letter.*

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A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that, they practically demonstrate the great Theorem of the Livableness of Life. —*Robert Louis Stevenson.*

# TRUTH PRINCIPLES TAUGHT AND APPLIED IN THE SCHOOL

MARGARETE SUCK

E ARE facing a reconstruction period. We know the world, the country, the city, the town, and the government must be readjusted. All over the world people are realizing that the betterment of the world as a whole, depends upon individual adjustment; that the good works from the within to the without.

No set of laws enforced by authorities, other than those given and demonstrated by Christ, can accomplish the reconstruction and readjustment of the individual. Reconstruction occurs not only after such upheavals as we are witnessing at present. The readjustment and reconstruction of individuals is a daily, hourly, occurrence, caused by the awakening of the soul.

It is only natural that the question arises in the minds of thinking people, "Is there any reason why we should not teach the young and the very young in our schools, the principles of Truth and their application in everyday life, as taught us by Jesus, as handed down in the Bible, and as revealed by Spirit?"

Jesus said, "Suffer the little children to come unto me." Should not the little ones be taught the true meaning of the words of Jesus, the knowledge of the Father,—in short, Truth Principles?

It is a self-evident fact, admitted by all thinking people, that upon the physical, mental and spiritual welfare of the young, is built the successful nation.

Those who are responsible for the education of the children are constantly introducing new methods for the purpose of turning out efficient young men and women, who may enter upon their work in life with the most helpful equipment. Yet, who can deny that these

young men and women are likely to have the same experience as their predecessors? They cannot really be successful until they have dropped the burden of world inheritance, until they have dismissed handed-down theories, and come in a receptive attitude before the new spirit of the times, saying, "Speak, Jehovah; for thy servant heareth."

Once our eyes are opened, we cannot help but see that much building has been done on sand, that houses stand divided against themselves. We cannot help but see the narrow vision, the lack of faith, the thoughtless, irresponsible lives led by so many, when all that is needed to establish substantial character is that the seed of Truth be dropped into the child's mind at its formative period of growth.

Many children, in the homes, are learning the wonderful Truths that are the foundation of character, and this true instruction is spreading rapidly, because the world is full of Truth seekers, whose influence and example are strong; but compared with the much larger numbers who come from less enlightened homes, we must admit that there is much room for expansion of the principles of Truth.

Schools are for learning. The child knows this fact, and in most cases eagerly appropriates what is offered. But what do we offer that is of real use in life? Elementary studies must be mastered, for the "three R's" are the foundation upon which the complicated educational tower is to be erected. But what else is taught? Besides numerous subjects, the child is taught that it must get ahead. The seed of the system of competition is dropped into its mind. The child is impressed that it must not only get ahead, but that it must get ahead of others, in order to be successful.

The minutes in school are filled with recitations and study periods, all sorts of physical and mental culture; no time is lost, our educators tell us. Yet, when the children leave the institutions of learning, what tools

have we put into their hands, enabling them to become master builders, and what weapons have they with which to defend themselves against the adversary?

Any method planned for the purpose of furthering progress must be built on a firm basis. We, who are seekers of Truth, who have found the one Source from whence all life and all wisdom come, know, through the teaching of the Master, that this basis is a change in belief: "Behold, I make all things new;" "old things are passed away."

"Old things" are the unrealities, such as belief in sin, in sickness and death, in poverty and failure. These beliefs are the outcome of handed-down theories, the result of man-made laws, the consequences of building on error. The "new things" are embraced in the knowledge of Spirit and its laws, the belief in our true inheritance, the assurance that, "All things whatsoever the Father hath are mine." Even children need a change in belief, since dormant in them lie the tendencies of the human race, alongside the God inheritance. Which shall be awakened and strengthened first? We do know, when we look into their clear eyes, that the remembrance of their God inheritance needs only to be nurtured to bring it into prominence. Why willfully put them through the same experience many of us have undergone? Why not supply them at the outset of their school years, which are to prepare them for their life work, with the only good and lasting help, the knowledge of God and of themselves?

The child's mind is so elastic that it is easy for him to encompass the Truth. Doubt does not creep in where understanding holds sway. Protected by the knowledge of God, and man's relationship to him, there can be nothing but victory for the unfolding soul.

"Know thyself," was written over the entrance of a famous old place of learning in Greece. Know yourself, your real, true self, the self which is the God part, the Divine inheritance, the Christ Self. Are the present

methods of instruction adequate to give this knowledge to the child?

The children are in the teachers' hands for a longer period of time than they are likely to be under any other one influence, and this, too, at the most impressionable period of life. What a wonderful opportunity, and yet what a wonderful responsibility! Educators have discerned how the child easily adapts itself to different personalities and individualities; how it is a custom with the small ones to act differently with different people; how they sense what is expected of them. These facts prove the flexibility of their minds, their ability to separate and to differentiate.

Who does not recognize the ease with which small children impersonate? Later on, they become more self-conscious, and begin to hide their true selves, just as their elders do. They keep their dreams and intuitions for themselves, principally because rough treatment has nearly destroyed their fair mental castles; because thoughtless words have shattered their belief, and nearly uprooted their faith in God and in mankind. New impressions from the outside fill their minds, and thus the child is taught the limitations of race-consciousness, not intentionally by the teacher, but merely on account of *lack of knowledge* of how to develop the true self.

All tendencies are asleep in the child. Sooner or later it becomes conscious of the inherited race thoughts. There can be no doubt as to what is the fairest treatment of children. It is to early give them the truth about God and themselves, their relation to the Father and to their brothers and sisters in the world; to daily feed their minds with the true teachings of Christ, firing their imaginations with realities, showing them the relation of cause and effect, and teaching them to find in themselves the causes of failure or success. The present educational system is far superior to former ones, but it does not go far enough, and it does not begin at the begin-

ning. The beginning is God,—God who is Life, Love, Wisdom, Power, Intelligence, Truth and Substance; God in all; God having his throne within the being of man.

The student of Truth has been taught how to attain to the knowledge of God and Divine Self. Having made a thorough study of Being, the teacher knows how to judge between realities and appearances. He is in the habit of looking for causes, in short, he knows how to apply Truth Principles. So, granted that all that is being taught in our schools must be taught, would not the same task become easier for a teacher, who is familiar with Truth Principles; who by virtue of his knowledge and faith knows neither discouragement nor failure; who in the face of any difficulty has absolute confidence in the children's ability; who feels and creates that bond of compassion—the Greater Love—and who would meet each child on the same footing?

There are thousands of good and faithful teachers who unselfishly labor to bring out the best in the children under their charge. What a help, what a revelation the application of infallible principles of Truth would be! It is marvelous how quickly children respond to statements of Truth. Applying Truth Principles, by either direct or indirect methods, in any subject, elementary or advanced, brings the work down to a minimum, because the nerve strain, the impatience, the discouragement are prevented, since no opportunity is offered for their entrance.

Children reflect the attitude of their elders. They copy, they mimic, they take their cue from their environments. The so-called inherited traits would not appear so frequently if grown-ups would not look for them and mention them before the young. Many children are trained in the belief that they must be like their earthly parents. With Jesus Christ and his teaching as an example and guide, they will just as readily take on spiritual characteristics. Sunday schools and churches are en-

deavoring to accomplish the spiritual training of the child, but is there any reason why spiritual training should be offered only once a week, or why spiritual and mental training should be separated at all? Mothers teach their children to pray; they tell them Bible stories, and do their utmost, in most cases, to lay a firm foundation for true religion; but unless mothers have an applicable knowledge of spiritual principles they cannot go very far in satisfying the unfolding soul.

Direct teaching of Truth, teaching about God, Jesus Christ, the kingdom of heaven, the child's relation and duty to God and man, cannot be begun too early, and can never be overdone. If we taught the children from the beginning these plain facts, taught by precept and example how to put religion into their everyday life, into even the smallest and seemingly most unimportant task, we would not only save them much hard and bitter experience, but would make their teachers' tasks a source of joy. We would, incidentally, lay the foundation of a true understanding of true democracy. No one has a right to withhold this knowledge from the young.

It is not an uncommon remark these days that children lack responsibility. Therefore, let us begin our educational work in schools by teaching them the influence of thought, the power of their words, and their ability and duty to control both. Let us teach them that the thoughts they consciously or unconsciously think are formative, and that the effect will surely appear either for good or ill, according to the character of the thoughts. The Bible stories offer many examples for emphasis on this teaching, and, thanks to the mothers, nearly all children love Bible stories. The work of the teachers is to join a true thought to the familiar knowledge of facts, and so present the deeper meaning of the records. The overcoming of fear through the building up of confidence in the Inner Presence, the connection of cause and effect, the habit of seeking for causes in-

stead of judging by appearances, are just as easily taught to children as is any study laid down in the "Plan of Progress."

No child is too young to be told that the world will be what we make it. It is our duty to impress upon children the power of thought and words, and because children believe readily and experiment eagerly, it is an easy matter to teach this truth. Children instinctively believe in their own creative power, unspoiled by a business interpretation. Their creative power needs guiding into true channels of expression; when we give this guidance, we have equipped them for life work.

We may not be able to tell children in so many words that they as well as ourselves are the reproduction of beliefs, but there is no need for this; they, in the beginning, do not argue and reason with the subtlety of the adversary, but work more with the imagination—the I-am-age—the perfect instrument by which true ideals are created. What is offered early in spiritual education will stay longer than what is presented later. If they apparently make no use of it at the present, it sinks down into the subconscious mind, forming a center of attraction for like thoughts. A belief ingrained from childhood cannot be eradicated in a moment. Let us save our children the struggles of their predecessors, and let us help them to a quicker understanding by applying the teaching of Truth Principles in the schoolroom.

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And so pleasure comes not by seeking for it directly and regularly, but is the outcome, the natural outcome, of a well-regulated, and alert, progressive, unself-centered and useful life.—*Trine.*

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Failure in life is impossible to him who can say, "I can do all things in him that strengtheneth me."—*United Presbyterian.*

# KEEP THINE EYE SINGLE

ELLA MILLER CHESHIRE

The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness.

Look therefore whether the light that is in thee be not darkness.

If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.—Luke 11:34-36.

HOW wonderful the statement, "when thine eye is single, thy whole body also is full of light." The physical eye is but the visible manifestation of that glorious inner eye through which we behold the invisible God made manifest in all his creations. When we really realize the mighty meaning hidden in these words of the Master, we have the key that unlocks the secret pavilion of the Almighty and may enter in when we will.

Keep thine eye single to good and good only, then shalt thou serve the Lord, thy God, and he shall set thee on high; "And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of Jehovah thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy beasts, the increase of thy cattle, and the young of thy flock. Blessed shall be thy basket and thy kneading-trough. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. . . . And all the peoples of the earth shall see that thou art called by the name of Jehovah."

Come with me while we roll back the centuries and behold man's first glimpse of the Almighty. See, "In

the beginning God created the heavens and the earth." He is busy in the realm of creation. "The earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good." How wonderful is this picture. We are first conscious of God in the darkness, we feel his moving upon the void. Then comes the marvelous transformation wrought by the Light, and we behold his perfect creations, brought forth by the power of his Word.

The most marvelous unfoldment of Divine creation is man, made in God's image and fashioned in his likeness. Resplendent in both Wisdom and Love, man dwelt in Edenic bliss, being a coworker with the Father in creation. These were holy times of communion with the Father, for love and joy and freedom reigned complete. All was good, for man beheld all things with the heavenly vision.

A new picture unfolds to view. Man is charmed by the subtle reasoning of a promise to become as a god, "knowing good and evil." The woman, the soul of man, listened. She saw evil, and the glorious life of freedom, love and obedience was gone. Hear with her the doom it brought: "I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

Unto Adam is said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground, . . . for dust thou art, and unto dust shalt thou return."

"Therefore Jehovah God sent him forth from the

garden of Eden, to till the ground from whence he was taken," "lest he put forth his hand, and take also of the tree of life, and eat, and live forever." Man, made to live forever, lost his opportunity through disobedience. The ground is cursed for man's sake. Allowing himself to see both good and evil, man lost his inheritance of good, and of eternal life, also; he carried down with him into sorrow and pain all of the creation over which control had been given him, and enmity was set up between him and the loving creatures over which he was to exercise gentle dominion.

But in the hour of apparent doom a promise was given, a promise that is the leaven which has been working in the race consciousness since that hour. To the serpent, the tempter, the Lord God said, "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." There has ever been a watchful care over those who have set God on high, and who seek to see with the eye single.

Noah was perhaps the most ridiculed man the world has ever known. See him calm, unperturbed, going about his business, believing in the promises, seeing good as dominant, and warning those about him of the impending danger. Noah was prepared, when the floods came, because he had harkened unto the Lord. Because of his obedience, the curse was lifted. "Jehovah said in his heart, I will not again curse the ground any more for man's sake."

The character of Abraham stands out in Scripture. Keeping his eye single to good and good only, we see him with undaunted faith take to the sacrificial altar his only son, through whom was to be fulfilled all the glorious promises of redemption for humanity. We see the knife uplifted to slay, and we feel Omnipotence stay the blow. Isaac is delivered. Abraham's faith is justified, and fuller, more glorious blessings are given to him whose eye is single, whose faith cannot be shaken.

Now we study the Shunamite woman of Biblical account. She watches the man of God come and go on his errands of succor and mercy. She feeds him. Then comes the thought of how she can serve God by blessing his messenger, and a room is built on the wall of her home, where Elisha may come and go at will. One day her child fell ill in the fields with his father, and being sent to his mother, died in her arms. This wonderful woman seeing only good, knowing only good, and realizing that good must come through God, quietly laid the child in the room of the man of God and closed the door. Then taking one servant with her, she journeyed to Elisha; the prophet seeing her afar off, sent Gehazi, his servant, to meet her and to ask, "Is it well with thee? Is it well with thy husband? Is it well with the child? And she, whose eyes were single to good, answered, 'It is well.' "

Face to face with the man of God, she falls at his feet, not in an abandonment of grief, but to implore him to restore her child to life. Elisha gives his staff to Gehazi, orders him to go his way, and lay the staff upon the face of the dead. Through all the ages that have passed since then we hear that clear, strong, loving voice saying, steadily, with a positiveness that knows no refusal, "As Jehovah liveth, and as thy soul liveth, I will not leave thee, And he arose, and followed her." Later she heeds the glad command, "Take up thy son." The life of God has welled back into his body, and the mother beholds the flush of health and joy in him as she leads him forth to the mourning household, whose shouts of joy and delight make glad the world.

The light that was in the Shunamite woman was not darkness. Her whole body was full of light, having no darkness, and that light of belief in Omnipresent Good has been shining more perfectly through all the ages, making bright the pathway of the believer. Because of that light, we rejoice today that the life of Spirit is made manifest in those who believe that "with

God all things are possible." And surely there is coming to pass from year to year, and from century to century, the fulfillment of the promise that "all the nations of the earth shall be blessed." Praise be unto our Father-Mother God, in whom we live and move and have our being forevermore! Our God is the "Father of lights, with whom can be no variation, neither shadow that is cast by turning." The same love and care that make glorious the pages of our Bible still lead men and women to the heights of understanding.

And now we behold a modern miracle, told by a simple French maiden in the early days of the great world war.

In a little village near the Belgian border, all the inhabitants of the surrounding country had sought shelter in the home of the leading citizen, an old man who kept the Inn. There were only old men and women, cripples and children, the others having gone to war. In this Inn they lived and cheered each other as best they could. One day the children, who were gathering wood, came running home with the cry, "The Germans! the Germans! they are coming!" Quickly the crowd sought safety in a deep secret chamber in an under and inner cellar used for storing wines. It was entered through a secret door that showed without as a solid wall.

"In this dark place we heard the Germans come," the girl says. "We heard them search the place for food and signs of life. They beat upon the walls and the floors. They searched for hidden closets and stairways, sounding the walls carefully. Those were mighty minutes. Not a child cried, not a human being made a sound. The silence was so profound that it covered us all as with a garment. We heard the tramping, trailing off as the soldiers marched away, leaving only a few men to destroy the building. They poured oil over the furniture and floors within, and upon the walls and roof, and then set fire to the building and left. Soon there was the roar and crackling sound of flames.

Groans burst from the lips of the older people who knew we were caught like rats in a trap, with no means of escape, for the fire would travel downward.

" 'Save us Lord. In our extremity we call to thee. Thou, only, can save us, Lord. Save us, we beseech thee,' and Psalms mingled with the prayers of us all. Suddenly the crackling of the fire ceased, the roar of the flames died. Again fell that silence when each heart prayed its own prayer. The fire was out. We were delivered. God had heard and answered our prayers. The same power that had turned the water into wine had turned the oil into water, and instead of feeding the flames, the fire had been quenched."

In this event, another so-called miracle is added to the long list of God's deliverance of those who believe and trust. We know the age of God's power to deliver from the adversary has not passed, and never can pass, because God is the same, yesterday, today, and forever, and his laws are infallible.

"Be not deceived; God is not mocked." He has created man in love and fashioned him in wisdom, to be his own son and to share with him all that is or ever shall be. "He that overcometh I will give to him to sit down with me in my throne." There is so much of Love in man that he must ever long for Infinite Love and must seek continually to satisfy that longing. So much of wisdom fills him that only Omniscience can give satisfaction to his aspiring soul. The God in him demands love, freedom, joy, and slowly, but surely, through the ages he is toiling upward to the heights where he hears, "When thine eye is single, thy whole body also is full of light." " Follow me . . . I am the way, and the truth, and the life."

Through Adam came death, but through Jesus Christ has come joy unspeakable, light transcendent, and life eternal. "For the earnest expectation of the creation waiteth for the revealing of the sons of God." Man is longing to receive his heritage, and all creation

is eager that all things shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Be still and hear the Father say, "Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest."

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## TO A WILD ROSE

Dear, dainty flower, a silent message thou
To one who hears; and as for me
I am o'erwhelmed as I behold
Thy purity, thy grace, thy tender petals
Turned to the sun,
So vast the truth that springs from thee.

To thee, it is enough that thou art so.
Who would call thee less than what thou art,—
A rose, pure being, emblem of the truth
Which ever springs from out the Soul
To write in earth
Its picture, first formed in the heart?

Full free thou growest in thy humble place
Nor carest who thy neighbor chance may be.
Thy soul wide open to the universal truth,
Thy body springs forth unresistingly
In beauteous form,
So gladdening all who pause to see.

And what carest thou who stoops to kiss
Thee as they pass, or who goes by
Failing to notice or to bless thee in thy place?
Thy self expressed thou art content
To be a rose
And waft thy fragrance to the sky!

—*Florence Crawford, in "The Comforter."*

# HOW PRINCIPLES OF TRUTH ARE APPLIED

ARTHUR DUDLEY HALL, D. M. D.

THERE is not a person who does not desire more satisfaction in living. One may desire a clearer understanding of financial matters in order to enable him to successfully carry out a business proposition. Another may want to feel perfectly well and strong, both mentally and physically. Perhaps others would like more happiness, greater success and prosperity, or to be perfectly free to carry out their most cherished plans. Each one knows what his particular desire is. He may also know of a way by which the particular desire may be made an actuality, and he is fortunate if the way he would utilize to work out his own problems is also satisfactory to others.

Many people are willing to profit by the experiences of others. Perhaps there are as many, who through preconceived opinions, or from the fact that they do not understand the principle involved, hesitate or even utterly refuse to accept and use ways and means which would doubtless bring them health of mind, body and affairs.

Regardless of what your desire may be, and irrespective of your own opinion or the opinions of others regarding its actualization, be willing to consider a method that has brought about a wonderful transformation of mind, body and affairs in thousands of people. "Be ye [ye be, or you are] transformed by the renewing [changing] of your mind."

The conception of life which has meant more to the writer than words can express, is that God is All. All means the whole number, everything, or every person, the whole. All, then, includes everything, even you.

"I am Jehovah, and there is none else . . . besides me there is no God." This being true, there is but One, one Presence, one Life, one Mind, one Spirit, one Power—God. This One is the Source of all that is visible or invisible. Since *I Am*, then it follows that I am included in this one Presence, Life, Power, Mind and Source of all. With this understanding I realize my oneness with God—the All-Good.

For the purpose of being definite, let us consider God as Mind, or Spirit. God is the Source, or the Substance of all that is. It has been proved that things which are equal to the same thing are equal to each other.

Therefore,

God is Mind, or Spirit.

God is the Substance, or Source of all.

Mind and Substance, being names for God, are one and the same.

In this understanding we recognize that the Substance, the Source of all, is Mind. The very Mind that is thinking in you, is yourself; it is the Substance of the very thing you are desirous of having become an actual fact.

Instead of looking to someone, or to something outside of yourself to bring your desires into actuality, begin to consider what manner of man you are. The whole truth about man is that he is a divine being, having power by his thoughts and words to make his desires visible. The Mind that you are, is the Substance from which all that concerns you comes into visibility. In other words, you and your desires are one and the same reality. Your desire becomes an actual fact by your expressing yourself in harmony with the law that like produces like.

By way of illustrating the "how" of the Truth to transform a condition through the correct use of one's thoughts, let us take a case of influenza, or any other disease. Make the case as extreme as you will. Have

it one hopeless of recovery, so far as medical science or any other science of the world, is concerned. Add to this the worry, anxiety, terror, condemnation and opinions of the entire family of the invalid, and the host of friends.

What is to be done? What can be done? Positively nothing, so long as any attention is paid to the way things seem to be or to how they are actually taking form. As long as attention is given to the physical feelings or to the ungodlike thoughts of people, the chances for the expression of perfect life as health and strength are slight.

There is a way, however, to remedy all this. Rejoice that the wisdom of God, which is foolishness with men, reveals a way of silencing all adverse thoughts and conditions, a way of transforming the not good actualities until they show forth in harmony with the reality of perfect life. The way is not hard. It is not accomplished by fighting and struggling against actual facts. Will you believe me when I tell you that the "how" is merely a realization of the omnipresence of God? It is not difficult to attain this realization, for it is accomplished "Not by might, nor by power, but by my Spirit." "Ye shall know the truth, and the truth shall make you free." When one realizes that he is Divine Spirit Being expressing through a body already built out of Spirit-Substance, he finds that this realization sets him free from bondage of all kind.

In the case under consideration, it is necessary to attain the realization that perfect Life is all there is. Since perfect Life is all there is regardless of opinions, the body is an expression of perfect Life. To come into the realization of anything, it is necessary to remind oneself of the thing many, many times. It is not enough to simply say, "I am perfect Life," and straightway think, speak and act contrary to the assertion.

Constantly remind yourself that you are Mind, and that the Mind that you are is the Substance of every

cell of your body. Substance is brought into actuality through your God power of thought, which is omnipresent. Thought is also omnipotent, and you may be sure that every thought accomplishes its purpose.

One can always think most effectively when he is quiet. Consequently it is best to insist upon taking time in which to express thoughts which will produce the results that you are desirous of obtaining. In view of this fact, take time to think definitely about your body. Always think of your body as a perfect expression of perfect Life. Always think of it as expressing health and strength. This will bring you into the realization of the Truth concerning your body.

Instead of considering yourself as a human being with a physical body, remember the Truth that you are Being itself, expressing through a Spirit-body. Recognize every part of your body as functioning perfectly. It is just as easy to say one word as another. For instance, it is just as easy for you to say "white" as it is to say "blue." Is it not just as easy for you to say "Life" as it is for you to say "influenza"?

No matter what you look like or feel like, no matter what your friends think about it, if you would show forth freedom from all ungodlike experiences of any degree, it is necessary that you express harmonious thoughts, words and acts, along the lines of desired manifestation. Thoughts of perfect life produce feelings and looks of health and strength.

The principle need not be limited simply to the idea of health of the body. Health is wholeness. Health of mind, body and affairs is what everyone should be experiencing. Through the Principle that God—Good—is all, not only can every organ of the body be transformed, but the transformation can be carried into all the circumstances and conditions of one's affairs.

It is necessary to be steadfast! Be steadfast to the truth that you are Divine Spirit Being. Be steadfast to the truth that you are Mind. Be steadfast to the truth

that the Mind that you are is the Substance of every good. Be steadfast in bringing Substance into visibility, into actuality, according to your desire, through persistently thinking in harmony with the desire. Be steadfast in recognizing that all things are working together for the one purpose of accomplishing your desire, simply because your desire is the omnipotent expression of yourself.

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Thank God! that I have lived to see the time
When the great truth begins at last to find
An utterance from the deep heart of mankind,
Earnest and clear, that *all revenge is crime!*
That man is holier than a creed, that all
Restraint upon him must consult his good,
Hope's sunshine linger on his prison wall,
And Love look in upon his solitude.
The beautiful lessons which our Savior taught
Through long, dark centuries its way hath wrought
Into the common mind and popular thought;
And words, to which by Galilee's lake shore
The humble fishers listened with hushed oar,
Have found an echo in the general heart,
And of the public faith become a living part.

—*Whittier.*

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Grant, O God, Thy Protection;
And in Protection, Strength;
And in Strength, Understanding;
And in Understanding, Knowledge;
And in Knowledge, the Knowledge of Justice;
And in the Knowledge of Justice, the Love of it;
And in that Love, the Love of all Existence;
And in the Love of all Existence, the Love of God.
God and all Goodness.

—*The Gorsedd Play from the Welsh.*

# NOW IS THE GOLDEN OPPORTUNITY

MARIE FISCHER

HAS peace entered into the hearts and minds of men? In reading the current news of the day, it would seem that the world is giving much power to the fear thought; and so long as men's minds are filled with fear or distrust, conditions will not improve. There will be wars and strikes and pestilence and famine and earthquakes and disasters by sea and by land, until man learns how to control his thoughts.

You may wonder what thought control has to do with it. People ask why does God send such troubles, or why does he permit them to be? God does not send them; we bring them upon ourselves by our thinking. Recall what manner of thought filled the minds of men before the war. Was it not largely greed, avarice, jealousy, selfishness, each one trying to get more than his neighbor? You may wonder what all this has to do with earthquakes, wars, storms, and such things. I will tell you. Every condition has back of it a cause. Man has been given a great power of which he knows very little,—the power of thought,—and in his ignorance he has used it in wrong ways. Instead of working for good for himself and others, he has brought evil into manifestation.

Man is created in the "image and likeness of God." God is Spirit, or Mind; man, being his offspring, is also Spirit, or Mind. Mind works through Ideas (thought-power). In the beginning man worked according to Divine Law, and he dwelt in Paradise, (realm of harmonious thought). But he lost sight of the Creative Center (God), and began to set his mind on the outer, visible things created, instead of on the inner, spiritual realities, or ideas.

Thus man became lost in the manifestation of his thought. He saw both himself and God as creators, instead of God as the Creative Power, and man as the channel of expression,—one with the Source. God declared everything good and very good. God is always good; there is no evil where he is. Man, through setting up a double standard of thought (believing in Idea and in manifestation), became divided in his attention to God.

Thoughts are wonderfully productive; they are alive and always working. They not only act in the individual consciousness, but go out into the Universal Ether and there bring forth, according to their characters, all sorts of conditions. Good thoughts produce good conditions; evil thoughts create evil conditions. Knowledge of this power enables us to see how the greedy, envious, lustful, fearful thoughts entertained in the race-mind bring such terrible things in their train.

Prior to the time of Jesus' birth, people had become so involved in error thought that they were lost. The wall of material thought, with which they had surrounded themselves, seemed solid, and God's light could not penetrate it. Jesus came to save the lost, to bring light into the darkness. He sent out his mighty thought currents of righteousness, and they have been working in the race-mind until now, when old conditions are breaking up. Now is the opportunity for the student of Truth to coöperate with Jesus Christ in the establishment of his kingdom. We are the offspring of God, and have the right to speak the constructive, all-powerful Word. We are one with the Father, through *I Am*, the Christ within us. We must see the goodness of God as the one reality, the only presence and the only power. "Where there is no vision, the people cast off restraint," wandering in the wilderness of vain imaginations. Truth students have the vision of man restored to his Divine inheritance, the vision of earth restored to righteousness and peace. We know that through man sin

and death came into the world, and we know also that through man must come the restoration of all things.

Now is the appointed time. The formation of societies for relieving evil conditions, through working with effects, are but makeshifts. One of our metaphysicians says, "The pure righteous thoughts and words of redeemed people in whom the Christ mind has its perfect way, will be the power that will restore all things." Do you realize the importance of the work that God has given us to do? "Ye did not choose me, but I chose, and appointed you, that ye should go and bear fruit." Each must work out his own salvation. As we cultivate the realization of our own godlikeness, we are enabled to bless others. No man liveth unto himself alone.

"Arise, shine; for thy light is come." As the realization of the One Presence and One Power is established in individual consciousness, collective units are formed for the purpose of sending out its thoughts of love, joy, peace, in strong thought currents. We are to proclaim the good tidings to the fear stricken people. "Be not afraid; . . . for there is born to you this day . . . a Savior, who is Christ the Lord." This Savior is the Spirit of Truth, within each one.

People who talk now of famine, of lack of work, of lack of money will realize when the Truth has made them free from these beliefs, that man is not subject to limitation; that there can be no lack; that there is always an abundance of good things; that God's storehouse never becomes empty; and that the more we give, the more we have. The Truth that sets us free is that in reality there is only good; that God is good, and always present. No matter what may be the appearance, good is the one reality. Man is the offspring of God, and good becomes the dominant factor in his life when he lets it have its perfect way. Love, life, wisdom, power, peace, joy, prosperity,—all good things that can be imagined, surround us, waiting to be used. Why

fight for our good when we can have abundance of anything desired by claiming our inheritance from God, within our own being? Man has the power, through aligning his thoughts with the eternal truths of his being, to bring the good into manifestation. Literature setting forth the principles of Truth is within the reach of every seeking soul today, so lack of knowledge of the wonderful truths which set man free must be attributed to unreadiness on the part of the soul to receive, to willful ignorance of the means whereby principles may be learned. Now is the golden opportunity to become grounded upon the Rock of Truth, so that each soul may contribute substantial thought toward the ushering in of the Christ Age, the age of peace and love.

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Good is our beginning, and of the good alone we are *to think*. The *knowledge of good and evil* has caused all our wretchedness, and through such knowledge we have lost our Eden. Let us go back to *good*, the origin of our Being. Here, in his own Spirit, God, the good, created us. He is the all and we are *in him*. When he beheld his creation in himself, he called it *good, and very good*. When we learn to see it as God sees it, we will so manifest it. Let us close our eyes to the way it now appears to be, realizing that we have been laboring under a misconception. Let us open our eyes to the way it was "*in the beginning*," and so it shall *appear to be*, or so become in appearance.

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"I am Alpha and Omega, the beginning and the ending."

The end must ever be, as it was "in the beginning."
—*Florence Crawford, in "The Comforter."*

# PRACTICAL RELIGION, THE DEMAND OF THE AWAKENED WORLD

H. T. Wiegel

"Happy is the man that . . . getteth understanding."

DELUDED humanity, self-satisfied in its material pursuits, received a rude jar when the great conflagration broke out in Europe. At the very inception of the war, the questions began to flit through the minds of men, "What is the matter with Christianity? Is it a failure?" In order to determine whether principles or peoples are responsible for unwholesome, undesirable conditions, it is necessary to first consider what Christianity has been supposed to be.

Christianity has been supposed to be represented and taught by the popular religious sects; it is supposed to be based on the teachings of Jesus Christ. Have the popular sects correctly expressed, carried out and applied the teachings of Jesus Christ? Have they taught humanity how to think and act as he taught, and has humanity followed these teachings? If it has, and bloodshed, destruction and a chaotic world is the result, then we can safely assume that his teachings are impractical and a failure. But if the teachings which Jesus Christ gave the world as a panacea for all the ills and discords that flesh and blood has believed itself heir to, have been pigeon-holed as impractical and impossible of demonstration by man in this day, and a less spiritual code of thought and action substituted as a religion, how can the doctrine of Jesus Christ be branded a failure? Have the business, political and social activities of men, the world over, been inspired and conducted by the Christ teachings? Have not the popular sects taught that Jesus Christ's teachings have little or nothing to do with business affairs, politics,

economic conditions and social conduct? Have they not taught that religion is principally to prepare the soul for a life outside of the body and beyond this world of affairs? Have they not held and taught the idea that a man's success is measured by his material knowledge and achievements?

Those who have taken the religion of Jesus and applied, tested and proved its principles, know that true Christianity never has been, and never can be a failure. But humanity has been a dismal failure in grasping and using Christ's principles for the solving of the various problems that arise in the daily activities of men and nations.

At this time, when men, some with battered, bruised and crippled bodies, are returning from the battle front, there arises a demand for a new and more practical religion. But what humanity needs is not a new religion, but a true understanding of the one and only religion there is, the religion of Jesus Christ, and a knowledge of how to apply its teachings and get results that are in harmony with its principles. "By their fruits ye shall know them."

What people most need is a practical, spiritual education. The popular idea of getting out of life all that we can, with no thought as to what we should put into life, has caused a continual repetition of error, and a perpetuation of evil, sorrow, misery, poverty, sickness and death, sowing the wind and reaping the whirlwind. Jesus taught us plainly enough that we should seek first the "kingdom of God," (Principles), and that the things we needed would naturally follow.

Until the advent of progressive schools of Christianity, there has never been any system of education that could annihilate or obviate the curse which ignorance and disobedience has brought upon humanity. The standard of all human education has had material success for its principal object; and the object of so-called spiritual education has been principally for the

purpose of preparing the soul to enter a theoretical heaven after death. The material and theoretical spiritual ideas of education have both failed to relieve humanity of its distresses; in fact, these systems brought humanity to its present state of chaos. But does this mean that there is no practical remedy for the condition, or that man must forever wallow in the quagmire of carnal corruption? Does this mean that the satanic consciousness is the unconquerable possessor of the earth and humanity; and that Christ Jesus is but a helpless, impractical weakling, his doctrine and teachings concerning the conduct of man toward his neighbor as valueless as a lump of dead clay? Does this mean that man must forever continue to resort to organized might, and that the bloody sword is the only power that can save humanity from the aggression of evil forces?

There is a science, an understanding which transcends all the sciences and understandings with which the human intellect so absorbingly engages itself. It is the science of Spirit, the science which Jesus affirmed to be the greatest of all sciences when he said to the spiritually ignorant Nicodemus, "If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" This science which Jesus taught and demonstrated is the science of life; a knowledge of the coöperative relation between God and man, which enables man to know how to fulfill the law of life, and do the works of God. Jesus taught Truth and realities. He unburdened the mind of the race from the shackles of ignorance, fear and superstition.

There is nothing humanity needs so much as a knowledge of God as Divine Principle. There is no other knowledge or practice which holds out such rich promises of blessing. There is no longer any reason why those who thirst after righteousness (the only practical religion there is) should not be filled to overflowing with the good they desire.

Practical people, who demand a practical religion,

are no longer in need of facilities or opportunities for acquiring a knowledge of its teachings, for aside from the fact that the earth is being flooded with Truth literature, schools and centers of practical Christianity are being established everywhere, and teachers are traveling the world over in an effort to fill every nook and corner with a knowledge of the Truth which sets free. Those who cannot attend a local school or receive instructions from teachers individually, have the privilege of taking a course of study in the Unity Correspondence School, which has many advantages, giving one an adequate idea of the Science of Christianity and a knowledge of how to get harmonious results through the application of its principles.

A gentleman to whom I gave some Unity literature, said to me after reading it, "That is just fine. Now give me the *modus operandi.*" A lady who attended a lecture on Practical Christianity, by Miss Kate Nevill, Field Lecturer for the Unity School of Christianity, at my home, said after the lecture, "The teaching is simply beautiful. If I only knew how to apply it!" It requires scientific and systematic study of Practical Christianity to enable one to put its principles into practice, just as one must have a working knowledge of the science of mathematics before he can execute perfectly the problems coming under its jurisdiction. And the way to learn the science is no longer hidden from the world of men. "Seek, and ye shall find."

The teachings of Jesus Christ are not only applicable and demonstrable; they are infallible. The correct solution to every proposition in life depends upon the capacity of the individual to apply the principles. The first step is the desire for understanding. "With all thy getting get understanding." Get spiritual understanding. Make the attainment of a practical spiritual education the supreme absorbing interest of your life. Every man can enjoy all the wonderful blessings of restoration to his Divine birthright, but he has first a

great, coöperative work to do. If you wish restitution of your Divine subconsciousness, it will come about only through your own diligent, earnest, whole-hearted seeking, studying, finding and applying the Truth. You may think you want something done for you. Perhaps you would like to have someone, who has attained a degree of spiritual consciousness, use his knowledge and power in your behalf, for your benefit and blessing. And you are never denied the help of these Christ-minded souls. But benefits received in such a manner are only temporal, and unless you seek to incorporate the governing principles into your own life, there is danger of your becoming a spiritual dependent.

As you are a child, or manifestation, of God, and joint-heir with Christ to all that the Father has, you should seek to realize the meaning of that truth. If you are to let the same mind which was in Christ Jesus be also in you, you should begin at once to acquire the same character of knowledge that he had. If you would love to do all the things which Jesus did, and even greater, according to his promise to those who would follow him in the regeneration, you should launch out into the spiritual deep, and make a beginning. If you wish to demonstrate that God has given you a spirit of power and love and of a sound mind, you should begin at once a course of spiritual studies, and so learn the Truth which he understood, practiced and demonstrated. Did not Jesus prove, time and time again, that God in him was not only able but willing to do anything at any time, unfailingly? "If ye shall ask anything in my name, that will I do." "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full."

Jesus was the richest man that ever trod the earth. His riches were real and eternal. He did not gauge wealth by the evidence of possessions. According to all the evidence we have, he had no money in banks and carried neither check nor purse. He did not need

the visible substance, which is considered such a convenience by us, because he knew of a better way to demonstrate supply. What we have in our pockets or have deposited to our credit in banks as a resource, represents our present limited faith. The reason people like to have money in the bank and an income more than sufficient for present needs, is because of the feeling of independence, comfort and security it gives. The danger in this system lies in becoming attached to things; with plenty of visible supply may come the temptation to revel in the joy and lust of luxuries, to the neglect of the most important of all things, the development of spiritual consciousness. We seek, desire, and ask for things when we should be seeking, desiring, and asking for an understanding heart. Jesus placed his faith in the invisible, omnipresent, unlimited, unfailing Resource. The universal ether was his bank and storehouse. The Word of Truth was the magic mold with which he shaped the responsive Substance into the thing necessary. In very plain, simple, effective language, he tells us not to lay up treasures on earth where moth and rust corrupt and thieves break through and steal, but to lay up treasures in heaven where none of these things can possibly occur. The treasures we are to lay up in heaven (the kingdom of Spirit within), are the gems of Divine Understanding, by which and through which we are to demonstrate the works which he did. There is nothing in the entire universe more practical than the application of the Christ understanding. When expert fishermen had fished all night, using the most practical means at their command without result, Jesus revealed to them how practical his knowledge was by immediately demonstrating a miraculous supply of fishes, when there were none apparent. When a demand for taxes was made and he and his disciples were without funds, he knew of a practical way whereby a fish bearing a coin in its mouth became the means through which the demand was supplied.

When Lazarus died there was no practical science of which the flesh consciousness was aware that could be used to quicken and thrill his body with new life. Yet Jesus knew of a practical, infallible way to do it. When the leper accosted him for healing, he had a practical way of accomplishing immediately what absolutely defied all human skill and understanding. Jesus did all of those things because of his superior understanding, because of his consecration to Truth and reality, because of his love for and devotion to the Father's business. Because the student of Truth today cannot immediately do all these things, does not mean that he is a failure in demonstrating Divine Science. The finished artist can do greater things than the young student; the master musician can do greater things than the novice; the master mechanic can do greater things than the apprentice, by reason of his superior mechanical knowledge, experience and skill.

It has been thought that Jesus came into the world with all his knowledge pre-acquired. Yet his ministry was only of three years' duration, and we cannot reasonably suppose that the other thirty years of his life were ones of idleness and inactivity. From his early boyhood days he was a deep student; his early years were years of development and gradual unfolding of his spiritual power. At the age of twelve he had acquired a knowledge that confounded the wisdom of the wise of that time. From the age of twelve until thirty, Jesus was undoubtedly going to school to God, learning the precepts of Divine Law. If you and I had had the opportunity of associating with Jesus when he was manifest in the flesh, we would have found him explaining how true and natural God-likeness is, and how the attainment of Divine Understanding is entirely within the possibility of man, if he will adopt a proper method of spiritual education and discipline.

Jesus did not hold the standard of a false light to the world, but pointed the way to the most practical

education possible, and to the only one worth while.

The ideas of Jesus are ideals of attainment. Would we attain to his consciousness of power, mastery and dominion we should begin right where we are, and earnestly, patiently and perseveringly seek, study, find and apply the Truth. If we follow in the path he blazed and demonstrated for us, we shall grow in knowledge and ability until eventually we shall be able to fulfill all of his prophecies.

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The natural, normal life is by a law divine under the guidance of the Spirit. There is a divine current that will bear with us with peace and safety on its bosom if we are wise and diligent enough to find it and go with it.

The higher insights and powers of the soul, always potential within, become of value only as they are realized and used. Evolution implies always involution. The substance of all we shall ever attain or be is within us now, *waiting for realization and thereby expression.* The soul carries its own keys to all wisdom and to all valuable and usable power.

To follow the higher leadings of the soul, which is so constituted that it is the inlet, and as a consequence the outlet of Divine Spirit, Creative Energy, the real source of all wisdom and power; to project its leadings into every phase of material activity and endeavor, constitutes the ideal life.—*Ralph Waldo Trine.*

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This then, is the foundation upon which all Truth teachers, all Truth students stand. I am Spirit—not part Spirit and part matter—but *I* am Spirit, *I am* Spirit, I am *Spirit.* That is where the Truth starts out, and we are to build all of our superstructure, all of our principles, all of our ideas, all of our philosophy, all of our methods of government, every deduction of our lives, upon this fundamental concept.—*From "Right Identification" by Rev. A. C. Grier, in "The Truth."*

# TRUTH APPLIED TO SOCIAL CONDITIONS

JAMES B. ESTEE

RUTH is living and real. It can be realized but cannot be defined in its fullness. It is ever a living, penetrating and building force in all forms of nature, including the minds and bodies of men. Truth in its first and last sense is the radiant or outgoing intelligence of Divine Mind, that starts the universe into motion, fills it, upholds it, and guides it by law. The beginning and end of things is the One Supreme Mind. The word and voice of this self-existent universal Mind is Truth. The mission of Truth is to express the One Mind in an infinite manner. The ministry of Truth is to impress all things with the seal of their common origin, and to bring all self-consciousness into unity with the One Mind. When Jesus exclaimed on the cross, "It is finished," he realized his oneness with the Father. The work of Truth is complete when it has led, enlightened and brought man back to self-conscious realization with Universal Mind. When the illumined and disciplined son sits at the right hand of the Father in communion and willing coöperation, then the mission and ministry of Truth is culminated in perfection.

John teaches the Truth that all things begin in the Word or Divine Logos. Moses opens his genesis of things with the statement: "In the beginning God." These two great and spiritual minds taught the same truth, i. e., that all the diversities of the universe sprang from the same source, one Father. This Truth has been held to and taught by the most enlightened minds in every age and place. This is the central idea of the Christian religion. To make this Truth practical and workable in the lives of men and in the transformation

of social conditions, is the great work of the new day, of business, civic and religious reconstruction.

Science studies the laws that govern the structure and operations of nature, that the forms, materials and forces inherent therein may be utilized for the social benefit. It is only by knowing the truths locked up in nature that man can control and use her manifold powers for the common good. Marvelous progress has been made in recent years by science; but man's greed, selfishness and self-will have heretofore seized upon these native forces more for the benefit of the few than for the weal of all. Religion seeks to teach the truth as to the character and work of Supreme Mind, and to deliver man from the snares and difficulties arising from his indulgence in self-will and desire for personal supremacy. Out of the confusion of today there will come a reaction that will turn men's minds to a new pathway of civil organism, more in harmony with the deeper sides of Truth. Smitten by the fierce and bloody sword of war, men are losing faith in the mere external forces as the true and lasting bond in social conditions; and many are looking for a deeper and more enduring bond of union.

The supreme truth is that nature is saturated with the presence and power and intelligence of God. Nature, to the last atom, is alive and pulsating with the intelligence of the producing Mind. Man, the top product of nature, is self-conscious and aware of his relation to external nature and its physical forces. The time is at hand when he must direct the lines of science to the interior and mental aspects of the universe. Here the converging lines of science and philosophy merge in the open road of religion. This is the door that no man can shut, pointed out by Jesus, the founder of Christianity.

Following the tracings of Truth inwardly, secret vaults hitherto unrecognized will come to light, avenues will appear, doors will open and the radiance of new truths will consume the old hoodwinks of blindness.

Each individual mind must follow alone the ever brightening way of Truth. One eye cannot respond to the sunlight for another. Each must act for itself or be blind. One mind cannot apprehend interior Truth for another. Each must think and know for itself, for Truth can be seized in the grasp of thought only by individual effort. To seek and understand Truth in its interior aspects requires courage, strength and fortitude. Only those who are willing to lose individual identity can become the true advisers and leaders in the new social order now forming.

As a matter of law and necessity, each individual mind, traveling the inner way of Truth, will develop states of consciousness, one after another, suited to the zones of Truth explored by thought, until there comes a stage of clearness which will admit a new and startling light. At this way station of thought the individual perceives and knows that the universe is the home of Supreme Mind, and that humanity is a brotherhood. From this hour of sight and experience the Fatherhood of God and the brotherhood of man are living realities, and can never again be mere creeds and verbal formularies. It is at this degree of evolution of individual mind that the Truth dawns, and the true foundations of the social structure are clearly seen. It is at this point that the real mission and ministry of the enlightened mind begin. Realization of ability to cowork with the Great Designer brings a sense of responsibility, unrecognized and unknown to those on lower levels of consciousness. Those who have achieved this degree in Truth are now in the front trenches of social reconstruction work.

Truth to be applied must be known. Truth can be known only by mind. If the mind is filled with false ideas, it must be emptied of its untruthful content before Truth can enter, cleanse and upbuild. Social conditions must be studied and known before they can be changed by the application of Truth. All social conditions based in Truth are right and firm. All social con-

ditions founded on false ideas and ideals are detrimental and infirm. A survey of social states will disclose the facts. Measurement of existing social conditions, as separate and collective units, will reveal very few conditions to be one hundred per cent efficient when compared to the standard unit of Truth. To the degree that this perfect, inherent and central unit is made manifest in a thing or condition, will that thing or condition be perfect of its kind.

Every emotion, thought, word and act in private or social relation, must be measured by the standard unit of Truth in its primary and naked purity. This is the test of Christianity as founded and taught by Jesus; and this same test must be applied to every class of social conditions instituted and fostered anywhere within the wide area of Christendom. Christian civilization must hold itself responsible for conditions developed under its teachings and practiced within its domain; and to test the genuineness of social conditions in any Christian community they must be measured by the simple teachings of the founder of the Christian religion. Jesus openly declared that he was born and came into the world to bear testimony unto the Truth, and he went further by saying that every one that "is of the Truth" can understand his testimony unto Truth.

Truth is the gauge and eternal standard by which men must live. Do men know this standard? Do they like to live up to it? Do men love and cherish the Truth? Speaking for men of his race and time (600 B. C.), Jeremiah said, "They are grown strong in the land, but not for truth." Referring to social conditions among the same people 100 years earlier, Isaiah said, "Justice is turned away backward, and righteousness standeth afar off; for truth is fallen in the street, and unrighteousness cannot enter." After 2,700 years, and after 1919 years of Christian teaching, are not social conditions now shot through and through with the same difficulties that prevailed then? Are men today valiant

for truth on earth? It is clear that there can be no judgment, no justice, no equity in social conditions except where Truth prevails and is made the common unit of measure for all.

Social conditions, as they exist, grow out of an admixture of truth and falsehood in the relationships of men. It is the nature and necessity of Truth to enlighten and set free every individual mind that opens to its entrance, exactly as it is the nature of sunlight to illumine and cleanse a darkened enclosure that is opened to admit its healing virtues. Truth is everywhere, an interior light and force. Its limitless virtues are spontaneously bursting into expression through limited forms of unending variety, manifesting according to the nature or intelligence of each. Its tendency and pressure in each form is toward a fuller and more perfect revealment of its own absolute and inherent perfection and wholeness. It is this inner urge of Truth, pressing for expression, that constitutes the evolution of science. It is the outgoing pressure of this same Truth in the forms and institutions of society that marks the successive steps of progress in civilization.

Social conditions can be improved only by a larger infusion of Truth into the personal lives of those who are the units of society, and more especially into the leaders who mold the community consciousness. So far as the righteousness of Truth is made the foundation of society, so far will its structure be useful and permanent. In the degree that falsehood enters into the social relations, they will be harmful, and their ultimate destruction will be certain. Truth will not be balked in its purpose. It is a perpetual and invincible builder of all social forms that are squared and plumbed to its own levels; and it is equally a constant and inflexible destroyer of all social conditions out of harmonious alignment with its law-governed designs.

Truth is the binding force that holds in form the multitudinous social and governmental structures by which

men live together and think and work out their civic development. Truth is the Alpha and the Omega of all forms, including all types of social structures. Out of Truth they emerged; and unto Truth they must be obedient and conformable, or pass away and give place to other forms more consistent with impartial justice.

Individual thought which does not follow the straight lines of Truth; individual feeling which does not express the healing virtue of love; and individual will that runs counter to the social covenant, are the causes of evil aspects of social conditions. Ignorance, prejudice, hatred, greed and revenge, are the enemies of the social compact, rebellious insurgents against the reign of Law and Truth in the affairs of men. These enemies of social order have led mankind recklessly into a planetary war that has thrown social conditions into chaos, and nearly wrecked the entire social fabric.

Nothing but an application of Truth to the present turbulent condition of society will heal its violence and restore peace, justice and world progress. Falsehood, malice, greed and cunning selfishness are the alien enemies of the true social state. They must be dragged forth from the dark recesses of individual minds and tried in the open and public court of Truth for banishment. The social state cannot be harmonious and beneficial to all the people until the individual "mental states" are washed clean and free from those qualities that disturb and disrupt society. To found itself upon the enduring rock of Truth, the social consciousness must strip itself naked from every flaunting garment of hypocrisy and deceit. Mere words, verbal formularies and "scraps of paper" will never again be accepted in lieu of an earnest and upright life of good faith based on justice and the common welfare.

The day of individual supremacy for personal gain and aggrandizement is hastening to its sunset, and the coming day of the superman is not distant. The new leader of the social state will be a minister of Truth and

a messenger of love. He will be obedient to the eternal mandate of Truth that runs through the ages. "Look unto me, and be ye saved, all the ends of the earth." Like Solomon, the wise king of Isreal, this superman will pray for wisdom and an understanding heart that he may discern good from evil, and be able to dispense benefits with equal justice to all, rather than for self and a chosen few. The new superman will be crowned with power and honor when the day of impartial justice dawns upon the awakened world.

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The Man of today is ushering in the Man of tomorrow, and we are now commencing to express some of his powers in controlling health, extending physical life, comprehending truth, and solving problems which have been obstacles to progress until almost the dawn of the twentieth century. This new man stands forth as a product of eternal evolution in the world's great drama of life—a human God that is destined to reveal to mankind the mystic and perfect order of creation's plan.—*Floyd B. Wilson.*

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To hold by leaving; to take by letting go; leaving and again leaving, and ever leaving go of the surface of things, so taking the heart of them along with us. This is the law.—*Edward Carpenter.*

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There is no place where we cannot pray. There is no place where we cannot love, and, while we love and pray, we share the omnipresence of God.—*The Master Christian.*

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The life and substance back of us, ready to be expressed through us, are limitless; but only as we obey the laws implied in the eternal purpose of Divine Life, can we draw upon this Infinite Resource.—*Paul Ellsworth.*

# THE TRUE CHARACTER OF GOD—CHRIST, THE ONLY BEGOTTEN OF THE FATHER

*Story Covering Lesson One, Part Two, Unity Correspondence School Course. Written by*
ALICE RUTH

A CERTAIN farmer, living on a beautiful prairie farm in the West, was visited by a student of practical Christianity. As they viewed the vast fields of growing grain, which the farmer showed with pride, the visitor, in his fervor of admiration said, "God is gloriously manifest here." The farmer's face darkened, for he had long denied belief in God.

"I am the one who cultivated these fields and made them what you see," he confidently declared. "These fields were part of the great American Desert and deemed barren until I plowed, pulverized and planted them. My work and my brains have made what you see. I acknowledge no God. I never saw him, and I'm sure he never did anything for me. It may be good talk for women and children;" he conceded, in an effort to be reasonable; "they used to keep me scared when a child, by telling me of God's vengeance and the judgment day, but I have long outgrown those terrors. Nobody has ever seen God; there is no such thing; that's the way to settle theology, and it is the easiest way out of the whole troublesome matter."

The visitor made no reply, but in the silence of his soul he asked for wisdom to show this man the true God.

It was midnight, and the visitor was awakened by an unusual commotion in the farmer's home. He heard orders given to someone to bring the doctor at once, or Billie would choke with croup.

The visitor arose and found the farmer and his wife

in terrified anxiety, watching the labored breathing of their only child. The mother believed in God, but long suppression had dimmed his presence in her soul. Now the life she cherished as her own was at stake. Turning to the visitor she said, "You believe in God; pray." The father was too shaken to resist, and the visitor who realized the Omnipresence always, said, "It is not God's will that Billie should die. God's infinite spirit of Life and Love now flows peacefully and harmoniously through every atom of Billie's body, cleansing, healing, harmonizing and restoring him to perfect health." To the frightened mother he spoke with assurance, "Fear not, for God is with you."

The father gazed steadfastly upon the child, who, as breath came more and more easily, ceased his struggles, and sank into a peaceful sleep.

A happy family gathered at breakfast next morning, and Billie ate his customary portion like the normal child which he was.

"It was wonderful," said the mother. "I am sure you saved Billie's life."

"Not I," replied the visitor, "the Father abiding in me doeth his works."

"What kind of a God do you believe in, anyway?" asked the mystified father.

"I believe in God, the Father, Creator, First Cause, Being, Principle, Law, Source or Spirit, or perhaps the word Mind would convey to you the character of God most clearly," said the visitor. "There is no personal God. If God were a person he would be limited; but he is omnipotent, omniscient, omnipresent,—in you and in me."

"As Principle, God is the deep underlying cause of all things. He is Life, Love, Intelligence and Substance. Principle does not occupy space, and it is not susceptible to the limitations of time nor matter; furthermore, it may be drawn upon by all people, everywhere, without diminishing it. Like the principle of

mathematics, all the people of the world may be using it to work out their problems, but that does not deplete the principle, for it remains the same; when accurately applied, will work out the correct solution of every problem. As Law, God is without variableness or shadow of turning. Conformity to the Law brings us the blessings we desire, but the Law does not change to conform to our desires. Divine Law is universal, for God is the all-pervading Spirit, the Life, Intelligence and Substance that permeates the whole universe. The Creator must remain in his creation to perpetuate it. He is the Principle manifest in the growing wheat as life, law, intelligence and substance."

"Well, that is a new idea of God," said the farmer. "Do you pray to this Principle?"

"Remember that this Principle is God, all-powerful, everywhere-present and all-knowing. He is not confined to the vegetable and animal kingdoms, for each man has God individualized within himself. We pray, as Jesus Christ did, to the Father within, who is also the universal God, for there is but One Mind, the Omnipresent. In recognizing God as Supreme Intelligence, we open our minds to spiritual understanding and inspiration. Because God is everywhere-present, evil has no presence, and it is not a reality."

"Don't you call sickness evil?" asked the farmer. "It certainly seemed pretty real here last night."

"You are correct in saying it *seemed* real, but you noticed it vanished like a shadow when Omnipresent Love and Wisdom became manifest. The Spirit was there all the time, but it has been denied expression. You must comply with the requirements of Law to get the benefit of its perfect activity."

"Let's go into the living room," said the farmer, rising from the table and leading the way. "I'll take a day off and learn something new. I remember an old man who used to say 'with God all things are possible.' Of course, I regarded him as a harmless old sim-

pleton, but the neighbors said he could bring rain every time he prayed for it. Perhaps the old man was right after all. Do you really believe all things are possible with God?"

"I do, because God is all-powerful. He is the Source from which all power is derived, and nothing else has power. He works intelligently in and through all things."

"How does God dwell in man?"

"God is the One Indivisible and only Mind, dwelling in man as mind dwells in the body. Man has consciousness in the Divine Mind. When man thinks he has a mind separate from God-Mind, he builds up an adverse state of consciousness. Students of nature do not trace all things back to the Causing Mind. They view all things from the intellectual viewpoint, even as you view your wheatfield. There is the Life Principle, or Spirit, in each kernel of wheat, also in the air, earth and water. You have the God-given intelligence to so combine the conditions as to bring forth the crop you desire. Ages ago, God foretold that the desert would blossom as the rose. You are an instrument in the fulfillment of prophecy."

"The study of God," said the farmer, "is surely a deep science. Can man ever hope to comprehend God?"

"My friend," said the visitor, "be hopeful; it is your right to understand God. Since man is the offspring of God, or Divine Mind, he is capable of comprehending the ideas of the One Mind, from which he springs. Divine Ideas are man's inheritance from God. They are the foundation and cause of all manifestation of good. All ideas contained in the One Mind are at the mental command of its offspring. Jesus fed the multitude from the inexhaustible Idea of substance. When you get behind the thing, into the realm where it exists as an Idea, you can draw upon it perpetually without exhausting the Source. From the Life Idea, Je-

sus healed the sick, raised the dead and overcome death. He said we should do all these works, and we can do them by coming into the consciousness of this Divine Mind as the one reality. Then we bring its Ideas into expression. The domain of this One Mind is within man; it is the kingdom of God, of which Jesus spoke.

"We enlarge our consciousness of God by studying him as Life, Love, Intelligence, Substance, Truth. We are not always conscious of our oneness with him because we have used the power, given us to make ideas visible, and created a realm that separates us in consciousness from the Father. We may become awakened to the knowledge of God by turning to him, in the stillness of our own souls, in prayer, meditation and affirmation, for there is a power in the spoken word when it is stimulated by our earnest desire to know God. With the knowledge of Divine Mind comes our transformation. This is the quickening of the Spirit by which we grow in grace and knowledge of the Truth, and in power to speak the words of life and health, even restoring those in whose bodies death is making claims."

The farmer arose and grasped the visitor's hand, saying, "These ideas are so new and so stupendous that I must have time to think my way through. Your explanation transcends all imagination, and yet somehow it sounds reasonable. Anyway, Billie was purple and gasping for breath a few hours ago, and now he is well. I must acknowledge the power was invisible. It is true that the Life Principle is in the wheat too, for without it all the planting, watering and cultivating one could do would never make it grow. And to think that it is God's Life, for he permeates all, and is all the life there is! It is enough to make one reverence the air he breathes. Now that I think of it, I have often felt an indescribable joy and exhileration while taking in deep, long breaths of the balmy, life-giving air, bearing the fragrance of growing plants and blossoms. I called

it nature but it was God—alive with intelligence and love and sweetness. Oh, man! It was God."

"God's life is in you, my friend, in higher degree than in the air or wheat or fragrant flowers. Reverence God within yourself, for you are made in his image and likeness. Man is God's highest expression of himself. If you would learn of God, turn your attention within. Speak the words, 'I now dissolve and deny every doubt and every thought of disbelief in God. The inspiration of the Almighty gives me an understanding heart.' Get very still and meditate upon these words. Repeat them often; you have only to persist, and light and knowledge that will satisfy will come to you from the Invisible."

(*To be continued.*)

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## GIVING YOUR SUPPORT

The idea of love offerings introduced by the Unity School, is of such a character that it is very commonly misunderstood. The subject of compensation for Correspondence School lessons is one which many students ask about, and one that all need to understand, since, as students, we deal with the Law and seek to know its operations.

An applicant once wrote us that she would give up her intention of taking the course, as she had no way of getting the $25 we asked for it! Her letter showed very plainly that she had not carefully read the "Plan of Coöperation and Compensation" sent to her, so in answering we marked this paragraph: "We set no price on the Correspondence School lessons, neither do we suggest the amount of the offerings which students should make, nor the time for sending them. However, we think it only fair to give a general idea of what we assume when we enroll students. Everything used in carrying on the School is charged to the School as a department, and students' offerings are supposed to pay

the cost. We find that the actual cost to us in time, postage and material is about $25 for the course. This is the minimum; it does not allow for extra time and materials required when lessons have to be returned and regraded, or when for some reason a second lesson must be sent."

This friend was shown that she did not need to be concerned about sending us $25 or $100, but that if she was desirous of supporting our work Spirit would open new channels of prosperity for her, through which she would be able to make such offerings as her love and gratitude would prompt. She saw that she had not looked at the proposition wisely, and began handling it from the standpoint of consciousness and from the desire to be of service in disseminating Truth. She began to give thanks and to praise, to show gratitude and gratefulness. She conceived the idea that if she sent $1.00 with each lesson each month she would not be falling behind on the minimum expense. Her faith, however, was tried to the uttermost, and just at the last minute before the time she expected to mail in her lesson the last dime went into the "lesson bank" (a vase she had blessed for the purpose). After two months her consciousness became richer and the Correspondence School supervisor noticed that her lessons became "richer." The idea which she had laid hold of in order to compensate for her lessons has worked out in her home and in her husband's business. Before finishing the course she expects to at least triple the $25 which she at first thought felt she could not give.

One of our students wrote that she had never given liberally at any church service, and consequently had not given generously to this work. It came to her how a year ago she was paying large sums toward a doctor bill; that now her knowledge of Truth not only kept her well, but also saved her the expense of physicians' fees, so she decided to compensate for her lessons from

the viewpoint of gratefulness for what the Truth had done for her.

You will see that we cannot tell anyone what compensation he should make for the lessons. When a student enters into the true consciousness of compensation and into the true desire to support Christ, the Truth, he will find the way made plain and easy. One student recently sent in a Liberty Loan bond with his lesson. When one person sends in a generous offering he helps us carry another student until he, too, enters into a rich consciousness.

We want all our students to be independent, to actively handle the Law of Prosperity as taught in Lesson III, and to make their individual demonstrations. We know that this work will be supported, because it is handled by the Law of Love.

There can be no monetary value put on the lessons, because Truth is priceless; but we can appreciate in practical terms a compensation for the upkeep of an institution where people are giving their best efforts to help humanity become quickened to spiritual understanding. Unity has never attempted to take up the matter of giving and receiving in a personal way; it is best for the individual to let this come through his own understanding. There are some students who follow the plan of tithing, and are giving it hearty endorsement. The School has never set any time when students should send in their thank offerings, but we are earnestly in favor of our students cultivating the disposition to be regular, systematic and orderly in all that they do.

One never receives something for nothing. We give something in order to obtain something. If a student finds himself unable to send in a gift to the Correspondence School with his first lessons, he can at least give his heartiest expression of love and goodwill for the work. If you continually affirm love for anything, you will find yourself able to do the loving thing. Every gift of money should be wrapped in love. "Divine Love

through me multiplies you," is a favorite affirmation of ours when blessing money.

If you are not satisfied with your contributions for the lessons, take up the matter with us and we will send you some leaflets on giving and receiving, also a good Word for Prosperity.

Some of our students continue to send in thank offerings, even after the course has been completed. Every gift is blessed through the Spirit, and the giver receives his blessing in countless ways.

Do not delay sending in your lessons because you do not have an offering at hand. If you are not demonstrating prosperity it is all the greater reason why you need to learn the Truth and why we want the privilege of helping you on with it.

All our students should learn to give. Give generously to every good cause. Give wisely. Give your love offerings to that which is helpful and constructive. Give lovingly. With all your giving, expect to receive generously because only through receiving can you give, and only through giving can you receive.

Remember that your gifts for the support of the Correspondence School work must be distinctly marked for the Correspondence School Department.

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## GENERAL POINTS FOR STUDENTS

It is necessary that each question on the application blank be answered fully.

When a student is accepted for enrollment he is asked to review "Lessons in Truth" (Cady), and send in twenty points selected from his reading, before being given Lesson One of the regular Course.

In sending in their work, students generally use paper of the size of that on which the original lesson is given. The average lesson can be written on from three to five sheets, using one side of the paper.

Answers should be from a positive and impersonal standpoint. "Personal doubts" should not be included

in answers, as lessons are generally preserved long after these have changed and passed away.

Tracts are no longer sent out with lessons, as most students procure these when preparing for enrollment.

Each student should so familiarize himself with the work of the different departments that he does not confuse his correspondence. The Correspondence School Department handles nothing but the grading of lessons and matters related thereto.

When sending contributions for the Correspondence School, state definitely that they are for that purpose. Thank offerings for the ministry of Silent Unity, or money in payment of literature should be marked for the department for which each is intended.

We make no rule as to when students should send in lessons. Students have found that it is decidedly to their advantage to keep in close touch with the school. Many students send in a lesson about every three weeks and find they maintain a contact with the work which helps them very much in their own demonstrations.

You can help us very much in maintaining order in our correspondence by observing the points mentioned. Thanks for your loving coöperation.

Letters and lessons from students are sometimes delayed in transit, owing to insufficient postage on envelopes.

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If any little word of ours
  Can make one life the brighter,
If any little song of ours
  Can make one heart the lighter;
God help us speak that little word,
  And take our bit of singing,
And drop it in some lonely vale,
  And set the echoes ringing!

—*Author Unknown.*

# SUNDAY LESSONS

## Lesson 6, Sunday, May 11, 1919.

SIN AND ITS CONSEQUENCES.—Genesis 3:1-13.

1. Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?

2. And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die:

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

6. And when the woman saw that the tree was good for food, and that is was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

8. And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

9. And Jehovah God called unto the man, and said unto him, Where art thou?

10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13. And Jehovah God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Golden Text—*The wages of sin is death; but the*

*free gift of God is eternal life in Christ Jesus our Lord.* —Rom. 6:23.

SILENT PRAYER—*Through righteousness I am restored to the blessing of my Divine Sonship.*

The only value which could come from the study of the fall of man would be the discovery of the guide by which we can retrace our steps back into that Edenic state which was ours in the beginning.

It is often said that there is nothing in nature which does not have its correspondence in the make-up of man. Also, for every thing in man's physical make-up, there is a mental, or spiritual, correspondence.

The serpent here represents sense consciousness. Seemingly, very few people recognize the importance of directing the sense nature; but rather from almost every point of view, the world seeks to defend it. No matter from what angle the individual considers it, he has the argument which, to his mind, justifies this indulgence. The Scripture text should be very clear to us upon this point, bringing us to see that these tendencies are the subtlety of sense beguiling us from the Eden of pure pleasure. Scripture places self-control above outer rulership. "Greater is he that ruleth his own spirit than he that taketh a city."

The serpent, as "Satan," is sensation suggesting to soul indulgence in the pleasures that lie beyond the law of balance, as fixed by the creative mind. When sensation rules, the physical forces are drawn upon, leaving man naked, or shorn of these vital elements which feed and clothe the soul. Our bodies fall to pieces because, generation after generation, we are trying to bring forth after the knowledge of Satan (sense) instead of after the wisdom of God.

From the center of our being there spreads into every department of mind and body, the life-giving, everbearing tree of the Spirit of God. Its fruits are intelligence to the mind, substance to the body and life to the entire being.

Eden means pleasure; it is a productive state of consciousness, and in it are all the possibilities of spiritual unfoldment. There is great and satisfying pleasure to the man who lives in conscious relationship with the Divine Elements as they come forth to feed and supply every need of his being.

The caution given by Jehovah God was that *man* should not eat of the fruit of this tree. In spiritual revelation we discern that the mistake which man makes is in appropriating the pure essence of God as a means of expressing sensuous, selfish ideas. A study of our own tendencies will afford us light upon this subject. In dealing with the different activities of everyday life which are pleasing to us, our tendency is often toward indulgence and excess. This develops an unbalanced, emotional nature. Excessive activity in one direction is followed by an equal depression in the opposite direction, because the plan of the Universe is absolute balance. The result is a comparative consciousness, wherein we know both good and evil. The way to receive the full benefit of the Creative Forces of the Universe is to maintain in thought and act the perfect balance characteristic of Universal Principle. When we become conscious of the forces and power within us, instead of being over-zealous for their expression, even according to our high ideas, instead of appropriating them to satisfy our selfish desires, we will allow them to build the substantial qualities of the Divine Ideal in us.

Wisdom does not come through the appropriation of Spiritual forces to build up and increase the ideas of the personal man. Through experience man gains the knowledge of the results of appropriation. Wisdom comes through contemplating the ideas of Divine Mind and allowing them their natural unfoldment and expression in us, according to the standards of Spirit.

The way of life is through allowing the Jehovah God (Spiritual *I Am*) to use those forces of which we have "eaten" unto "ignorance," thinking we were eat-

ing unto wisdom. The Truth is, all the forces of mind and body are for the use of the Spiritual Man, or the Jehovah God. In the day when man shall cease to eat of the fruits of this tree, and shall allow the Spirit in him to appropriate the forces they represent, in that day he shall surely live.

### DEFINITIONS OF TERMS USED

*Emotion*—Undisciplined or uncontrolled forces. Subnormal or supernormal activity of mental or physical forces. Excitement of the feelings.

*Creative Principle*—God as the cause and moving force in all creation.

*Divine Order*—The order by which God brings himself into expression in his creation.

*Universal*—The all.

*Divine Ideal*—The Christ Man. The Divine Idea of man.

*Jehovah*—From a Hebrew word meaning *I Am.* God identified as the true soul of man, or creation.

### QUESTIONS

1. Is there a value in studying this lesson as an allegory? Why?
2. What, in individual consciousness, does the serpent represent?
3. Does self-control bear any relation to man's Spiritual development? Why?
4. What is the result of emotional "indulgence" in the expression of man's forces?
5. How may man again realize his Edenic state?
6. Are the forces of the Spirit for the use of the personal man, or are the forces of the personal man for the use of the Spirit?
7. How did man fall, and how may he rise?

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## LESSON 7, SUNDAY, MAY 18, 1919.

## THE GRACE OF GOD.—Eph. 2:4-10; Titus 2: 11-14.

4. But God, being rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved),

6. And raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus:

7. That in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus:

8. For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God;

9. Not of works, that no man should glory.

10. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

11. For the grace of God hath appeared, bringing salvation to all men,

12. Instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world;

13. Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ;

14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

GOLDEN TEXT—We shall be saved through the grace of the Lord Jesus.

SILENT PRAYER—*I am no longer a bond servant unto the law, but of righteousness unto God and a recipient of his grace.*

Often, in the application of Spiritual Ideals, we labor in various ways in our attempts to reach God and avail ourselves of the blessings he gives to man. Some indulge in long or loud prayer, some labor long with affirmations and statements of Truth, that they may realize the benefits of his presence.

This lesson is a revelation of the far-reaching influence of God. In our efforts to find God we fail to be full recipients of his blessings, because we spend more time, thought and energy in this way than we do in making ourselves open to the gifts which the Father is continually pouring out upon us.

The return of the prodigal son is illustrative of this

point. When he was yet afar off, his father came to greet him. When he sought a position as only a servant, the father restored him to his place as a son in the household.

God, as the great Creative Principle of the Universe, will always meet man more than half way. By becoming receptive to the "grace of God," we receive the measure of God's provision, which exceeds any of our imaginings.

We are not to make "graven images" unto our God, for every established idea will some time have to give way in order that we may receive the Holy (whole) Spirit of God. The whole is greater than any formed part thereof. Our work seems more particularly to be that of placing ourselves in conscious oneness with the Father, trusting to the grace of God to reveal and measure out to us that which is in accordance with his idea for us.

Pray and affirm, but let prayer and affirmation be to interest our minds in, and acquaint ourselves with the Divine nature, that we may more readily receive the blessings of restored Sonship.

The grace of God is greater than the laws of man. We may make certain laws and restrictions for ourselves and "his servant ye are whom ye obey." If servants of the law, obedience is unto death; if servants of righteousness, obedience is unto life. To become recipients of that which the Father would bestow, the element of grace should be taken into consideration, that even beyond what we ask, seek, earn, or deserve under the law, God is more than willing to give.

Therefore we do not hold ourselves as bond servants of the law, but as recipients of the grace of God, sons of the Most High.

Faith is the leading element in our development. In this instance it is a great step in advance, for here we place our faith in that which is even beyond our own formed ideas and open ourselves to an entirely new

*Light*

The quickening, illuminating Light of the Holy Spirit transforms and heals you.

I seek first the kingdom of God and his righteousness, and all good things are added.

concept of all things, entering into the new life according to the Christ Jesus standard.

This step in spiritual development does away with all tendency to desire personal credit; it brings us the realization that we of ourselves have done nothing, and that all accomplishment in our ongoing is but the working out of the Divine Will. We do not glory in our faith, for even faith is the gift of God, and we recognize that both the "power and the glory" belong alone to God.

We are a "redeemed and purified" people, zealous of good works, seeking only to be more perfect expressions of the Father in whatsoever things we do.

The grace of God extends to all the people, and not alone to one sect or creed. As we have considered all men equal before the law so are all men equal in grace or favor with God.

### DEFINITIONS OF TERMS USED

*Creative Principle*—God as the moving element in and through all creation.

*Affirmation*—A statement of Truth.

*Grace*—Good will, favor, disposition to show mercy.

*Development*—Increase in conception and expression of those qualities which belong to Divine Mind.

### QUESTIONS

1. What two fundamental ideas should be taken into consideration in establishing conscious unity between man and God?

2. How is this exemplified in the parable of the prodigal son?

3. Should we have fixed ideas of health and prosperity? If so, why? If not, why not?

4. What is the most beneficial attitude in prayer or affirmation?

5. In what relation do "the law" and the grace of God stand? To whom is the grace of God extended?

6. What part does faith play in working out this ideal?

## Lesson 8, Sunday, May 25, 1919.

### REPENTANCE.—Jonah 3:1-10.

1. And the word of Jehovah came unto Jonah the second time, saying,

2. Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3. So Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city, of three days' journey.

4. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5. And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6. And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes.

7. And he made proclamation and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water;

8. But let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in his hands.

9. Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not?

10. And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not.

Golden Text—*Repent ye, and believe in the gospel.*—Mark 1:15.

Silent Prayer—*The mercy and lovingkindness of God dissolve every thought of condemnation.*

Jonah represents one who prophesies evil to the evil doer, and condemns him without mercy or saving grace. Such unforgiving thoughts react upon the thinker and cause him to have hard experiences.

The people of Nineveh sinned because they were ignorant. When the prophet told them of the destruc-

tion that would follow their transgressions, they repented, and God forgave them. But Jonah the prophet was wroth because his evil prophecies were not fulfilled. Prophets have a reputation to sustain, and when they have foretold evil they think evil should come to pass.

Prophets who look into the future and see evil conditions are not popular. "Sufficient unto the day is the evil thereof." The evils of the present are sufficient without conjuring up prospective ones.

Whoever expects failure, bad luck, or ill of any kind, in body or affairs, is a Jonah. Some people are so mentally charged with thoughts of this character that they cast gloom and a feeling of failure all about them. Theatrical companies often detect a Jonah among their number and throw him overboard for the safety of the troupe. For this they are called superstitious, but the act is not due to superstition; they live in a highly charged mental atmosphere, which is very sensitive to adverse thoughts, and they feel more acutely than people in the more material states of mind.

There is a reaction to every prophecy of evil, because the fundamental law of Being is good, and the outcome of every thought and act under its law is a higher and higher perception of that good. Therefore whoever prophesies evil, or does evil, must have hurled back upon him the force of his effort to defeat the supreme law of Good. When Jonah felt this reaction coming upon him he tried to run away from it; but it so affected his field of thought that the equilibrium of nature was disturbed, and storms ensued. Some people are so dense that they do not feel the reactions of evil; but Jonah represents one who is spiritually quickened and alive in both the conscious and the subconscious.

Jonah thought the people of Nineveh ought to be punished for their sins. One who believes evil is punishment for infringement of Divine Law will have hard conditions to meet in mind and body. When the conscious mind casts out the evil thought it falls into the sub-

conscious, the ocean or waters of life, where it is swallowed up by a great fish, or idea of increase. Here Jonah was in hell with remorse and anguish. But this realm also refuses to entertain him, and he is thrown upon the dry land, or surface of the body.

The Lord does not desert those who have once given themselves to him, so Jonah, in all his wanderings, is watched over by the Infinite Good. The true prophet must see as God sees—that only the good is true. Evil and all its effects pass away when men repent, and the compassion and love of God should always be proclaimed to the sinner. If he is suffering he will ask forgiveness for the sake of peace, and if he is soul-sick he will gladly receive the Divine compassion.

Should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?—Jonah 4:11.

If ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.—Matt. 12:7.

### DEFINITIONS OF TERMS USED

*Mental Atmosphere*—Surrounding or prevailing mental influence.

*Dense*—Impenetrable, unresponsive.

*Quickened*—Revived or made active. Made alive.

*Subconscious*—The memory mind. Mental operation not present in consciousness.

*Lord*—The activity of the spiritual *I Am* as the ruling consciousness.

*Divine Law*—The logical process by which Divine Principle or God manifests.

### QUESTIONS

1. What is the result of prophesying evil?
2. Where is man's escape from the result of his evil doing?
3. What is the result of evil doing? Does it differ from the results of a belief in evil?

4. What is the ultimate result of entertaining evil in consciousness?

5. What is the evidence of true prophesy?

6. What should Spiritual Man teach the sinner?

7. What is the attitude of God toward the sinner?

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## Lesson 9, Sunday, June 1, 1919.

## FAITH: WHAT IT IS AND WHAT IT DOES.

—Hebrews 11:1-10; 12:1-2.

1. Now faith is assurance of things hoped for, a conviction of things not seen.

2. For therein the elders had witness borne to them.

3. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear.

4. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh.

5. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God:

6. And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.

7. By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.

8. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.

9. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise:

10. For he looked for the city which hath the foundations, whose builder and maker is God.

1. Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2. Looking unto Jesus the author and perfecter of our

faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

GOLDEN TEXT—"*Believe in God, believe also in me.*"

SILENT PRAYER—"Lord, Increase our faith."

The mind is a strange and wonderful thing. The more we investigate it the more we are fascinated with its mysteries. The wonders of Alladin's Lamp are child's play compared with the producing ability of the mind. Who can listen to the classical notes of a finished tenor issuing accurately from the simple mechanical contrivance called a phonograph, and not be astonished at the faith and audacity of the mind that conceived it? In the early days of the phonograph, one was exhibited before the most noted body of scientists in France, and several of the members protested that it was not what it claimed to be, a mere mechanical device, but that by some trick of ventriloquism the voices were reflected into it. And they could not be convinced, although its simple construction was fully explained to them. The most of us confess to like incredulity—the mechanical explanation does not seem to cover the evidence of intelligence.

What quality of mind in the inventor gave him the boldness of conception of such a possibility? Was it anything less than faith in the very substance of sounds? The mathematical achievements of astronomy have caused us to marvel, and when Leverrier computed the location of the planet Neptune before its discovery, it was said that the mind of man had reached the climax of scientific prophecy. Yet more daring things are being achieved without even the algebraic X as an invisible mathematical surety.

What quality in the mind causes men to persist in doing that which to the sense perception seems impossible? A short name for it is faith. Faith is the assurance of hope. Columbus began with hope; this grad-

ually strengthened in his mind until it became substance, —the ultimate of every idea one firmly believes in and assiduously cultivates.

Faith, then, is not confined to religion, but has to do with every department of life. Faith is one of the fundamental ideas in Divine Mind and is made active in man's consciousness in whatsoever place he may elect to put it. It works in small things as well as great—take your choice. If you want to remove mountains you must have the faith of God. A very small quantity of that kind of faith will do it, according to the teaching of Jesus.

"Lord, Increase our faith." Faith grows in the mind—rather it expands. This expansion is most rapid when associated with other mental qualities, such as judgment and love. Peter represented faith, in the mind of Jesus, and he was associated with John (love) and James (judgment). All things are possible to those who believe in the One Supreme Mind working through them in love and righteousness.

### DEFINITIONS OF TERMS USED

*Sense Perception*—Perception is to mentally comprehend. Sense perception is what the mind comprehends solely through the testimony of the senses.

*Divine Mind*—The God Mind. Ever-present, All-knowing Mind.

*Supreme Mind*—The God Mind. The Universal Mind.

*Righteousness*—Right use. Use in accordance with Divine Will.

### QUESTIONS

1. What relationship does faith bear to man's advancement? Why?
2. Is faith confined to man's religious nature?
3. To what extent is it applicable?
4. How is faith developed in consciousness?
5. Is faith most effective when working alone?

6. What is needed to sustain it?
7. What is faith?

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## Lesson 10, Sunday, June 8, 1919.

## OBEDIENCE.—Matt. 7:16-29.

16. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Therefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

22. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock.

26. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28. And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching:

29. For he taught them as one having authority, and not as their scribes.

Golden Text—*Ye are my friends, if ye do the things which I command you.*—John 15:14.

Silent Prayer—*In willing obedience to the Spirit within, I have authority over all my earth.*

The verse preceding today's lesson is a good intro-

duction to the lesson itself. "Beware of false prophets." A prophet is one who foretells coming events. Students of metaphysics know that in reality every idea is the prophecy of its own fulfillment. False prophets are those thoughts that have a false foundation.

These false ideas also have their representatives in individuals. One who gives his mentality over to false ideas and foretells the coming to pass of their false standards, is a false prophet. The religious false prophet is the outer representative of deceptive religious thoughts. These thoughts seem innocent and harmless, like sheep, but are, in reality, selfish and dangerous. Unless an idea has a foundation in Truth it is a false prophet, and the individual who foretells the working out of ideas not in Divine Mind is a prophet of the false.

Every idea that brings forth in accordance with the Good is to be fostered in consciousness until it comes to its fruition or fulfillment, but ideas that bring forth fruits out of harmony with the Good are to be burned or purified until they conform to its Divine Standard.

It is not necessary to wait for the fulfillment of an idea to tell the character of its fruit. We are given Spiritual discernment and can feel whether we are in the presence of good or adverse ideas.

Adverse ideas are not to be entertained. As soon as they present themselves we must substitute that Divine Ideal which spiritual discernment reveals. Prophecies shall fail; the Word of God shall not pass away but shall fulfill itself in righteousness in all the earth.

By entertaining only such ideas as move in harmony with Divine Mind, we establish ourselves upon a true and permanent foundation. We also place ourselves within the kingdom of heaven, that it may become established in the earth; being no longer prophets of evil, but harbingers of the Good.

In order to really work in righteousness one must have the quickening of the Spirit. It is possible upon an intellectual plane to do many things, and when so

doing it is quite easy to say, "Lord, Lord," "See what I have done; I am spiritual," but spirituality consists in more than physical or mental demonstrations. To be spiritual one must receive from the Spirit. No man knows God save him to whom God has revealed himself, and until we have this revelation one's works are more or less vain.

We may do the "works of the Lord" by making our wills obedient to the will of the Spirit, following the guidance and words of the Lord within. In this way we establish a substantial, faith-giving state of consciousness, and our house is built upon a rock.

Words spoken from our own conception need to be backed up by all sorts of external authorities. When we speak weak ideas we seek to re-enforce them with "the law," what this one says, what that one does, etc. He who speaks what the Spirit within reveals to him, speaks with authority and his words, having real substance, need no backing.

### DEFINITIONS OF TERMS USED

*Metaphysics*—Science of mind; that which transcends the physical.

*Truth*—The Absolute. That which accords with God as Divine Principle.

*Divine Mind*—The God Mind, Ever-present, All-knowing Mind.

*Good*—The Absolute, the incomparable. That which is godly in its character.

*Spiritual Discernment*—Intuitive knowing of that which is true of God, or Spirit. The faculty by which we inwardly know that which is Spiritual.

*Righteousness*—Right use. Use in accordance with Divine Will.

*Consciousness*—The knowledge or realization of any idea, object or condition.

### QUESTIONS

1. What are false prophets?

2. How shall we know them? How shall we know true prophets?

3. Where is the kingdom of heaven, and how shall we attain it?

4. What is the difference between intellectual demonstrations and performing Christ-miracles?

5. Is one's ability to demonstrate proof of his spirituality?

6. How shall we do the works of the Lord?

7. What is the secret of "speaking with authority?" Explain.

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## THE DAY IS AT HAND

The day of understanding is always at hand. It only waits upon our recognition. Not in some far distant future, but *now* is the day to cast off the shackles of delusion and enter into the consciousness of Truth. The armor of light is the wisdom and knowledge centered within the Self. Because God is Light, the only darkness there is, must be in our own thought.

Without spiritual discernment, we as yet have our eyes closed to the Light of the Presence everywhere. We must put off the darkness of material belief before we can put on the armor of light.

The belief that I am born of earthly parents and subject to material conditions, is destroyed by knowing that I am Spirit, born of God, immaculate in substance, heir of my Father, God.—*Daily Studies In Divine Science.*

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Truth is a precious jewel, and just as the gems of earth are not to be found upon the surface, but must be earnestly desired and patiently sought beneath the ground, so must one desire and seek the jewel of Truth. It is never revealed to the idle or careless, but is promised to those who *seek*. Thus we find this wondrous Truth carefully veiled in the parables of Jesus. Woven in and through them is the great fact of self-expression, the perfection of the individual, self-revelation.—*The Comforter.*

# SOCIETY OF SILENT UNITY

*"Be still, and know that I am God."*

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over." All letters are confidential.

UNITY SCHOOL *of* CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

## CLASS THOUGHT

May 20 to June 20, 1919
Held daily at 9 p. m.

*The quickening, illuminating Light of the Holy Spirit transforms and heals me.*

## PROSPERITY THOUGHT

May 20 to June 20, 1919
Held daily at 12 m.

*I seek first the kingdom of God and his righteousness, and all good things are added.*

# APPLYING THE CHRIST PRINCIPLE NOW AND HERE

A student seeks enrollment in the Correspondence School that he may acquire such an understanding of spiritual laws that their action may be practically demonstrated. A Correspondence School number of Unity, therefore, would not be complete without giving some evidences of the working of the Law for our students. On the whole, the School is well represented in the testimonials below set forth, but we have also included others of interest. All students may rejoice that their fellow workers have received the benefits to which they attest.

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## HEALTH

*Oklahoma City, Okla.*—For five years I had a fibrous growth on my left temple. The doctors told me the knife was the only hope of relief, and while the growth gave me no pain, it was a disfiguration. Three weeks ago I wrote asking for prayers and the condition is now entirely gone. Thanks to God and you, through whom I received the blessing.—*J. J.*

*Plainfield, N. J.*—For thirty-three years, I had a disease of the skin; from time to time during this period I had consulted many prominent physicians, always getting the same diagnosis—that the disease was known as "psoriasis" and that it was incurable. After beginning the study of this lesson (Lesson IX—Imagination), I decided to bring to bear upon it the law of Divine Imagery. The improvement is gradual but unmistakable; my body is almost entirely free from this appearance now, for the picture is dissolved and I am holding the divine image of perfection.—*A. B. G.*

*Jamaica, N. Y.*—I wired you in the morning for prayers for Mr. H.'s health. He was very ill, and had symptoms of influenza. He received immediate help, and in three days he was again at his business. We thank you for your kind prayers.—*J. L. C.*

*Aransas Pass, Texas*—The pain from which I suffered in my left limb, is gone. It went as soon as "I let it." I continually thank God and Unity for the healing. I have read and re-read "Lessons in Truth," and each time I find wonderful new truths and great help.—*S. E. S.*

*Lindsay, Cal.*—I spilled hot fat on my hand. I closed my eyes and declared the Truth. I scarcely felt a twinge of pain. The hand never even turned red. Another time I was washing, and had a great amount of work to do that morning. All at once the boiler sprang a leak. I called on the All-Powerful One, and the leak was stopped as suddenly as it started.—*Mrs. M. A. B.*

*Oakland, Cal.*—I wrote to you for a friend of mine who was about to be sent to the hospital for the insane for treatment. Thank God, I can say that she is well now and able to be at home.—*Mrs. L. H.*

*Compton, Cal.*—Late in September a bunch about the size of a half an egg appeared on the inside of one leg of my little son. He could scarcely walk. My father, a practicing physician, was out to see us, and on examining the child said he had the worst rupture a child could have. He offered to take him back to town for an operation. I silently asked God to direct all events for the child's best good. Nothing more was said of the proposed visit to the city. That evening I hurried into Los Angeles to the Good Words Club, with the one motive of telegraphing you. I told Miss L. and asked her to help relieve the child. Then I started down the street for the purpose of sending you a night letter. I was surprised to find myself on the car well toward home, having completely forgotten the telegram. I felt everything was all right, and a few days later the child was running at play and not limping. It is now six weeks since he was entirely healed. He said: "I am so glad you know Miss L. She is a Truth-teller, isn't she?"

Last June after you spoke the Word for Mr. S. he became well established in his work and is now in line for something better. I am more than grateful for all the good I receive through your prayers.—*Mrs. A. H. S.*

*West Branch, Mich.*—Last year, a certain lady sneered at divine healing, so you can imagine my surprise when called to the telephone to treat her baby, whom the doctors seemed to do no good. I immediately made a statement of Truth for it, and went on with my typing. When my children came home from school, we three gave a treatment. The baby slept all night, only waking to ask for a drink (which it kept down; it could not do this before), and it is now a healed child. We went to see it Sunday, and found it fretful; we gave a treatment, which quieted and gave it sleep. The mother expressed her surprise and the father reported today that all was well. I am so glad God works

thus through me. I do stronger work in the realization that God does not will any sickness. This last lesson is especially helpful.—*M. H. I.*

*San Francisco, Cal.*—I wired you to pray for my sister, who was very ill with influenza. The next day she was much better, and now she is entirely well. She was made well and whole by the power of God. I am grateful for your prayers. Inclosed is a love offering.—*Mrs. L. B.*

*Laredo, Texas*—I had a severe cold which steadily increased. One day it grew much worse, and when I left the office I was almost delirious. When I reached my room I was breathing in short gasps and was suffering with such severe pains in my lungs that I could not lie down. My landlady wished to send for a doctor, but I sent a telegram to you instead. As soon as I felt relieved I read several chapters in "Christian Healing." By midnight I was entirely free from pain, was breathing easily and naturally. I slept well and awoke refreshed, feeling better than I had in weeks. I went to work and have been there regularly ever since, with no return of the condition.—*Mrs. E. C. H.*

*Richmond, Cal.*—My son has entirely recovered. He was ill one night, and I held the thought that God was his health. The next morning the fever was still high. To allay the fears of my mother and my husband, I called a physician. He pronounced it influenza, and said the child would be worse the next day and very ill for at least ten days. I declared that to be an error thought, and as soon as he left I wired Unity. The fever disappeared an hour later and never returned. The next day he was playing and has been well ever since. I thank you for your prayers and I praise God for his blessings.—*G. B. N.*

*Canton, Maine*—H. T., for whom I asked your prayers, is well enough to go to work in a mill. At the time I wrote you he had cancer of the stomach. The doctors say the growth is entirely gone. I praise God for his blessings.—*Mrs. M. P. R.*

*Pueblo, Colo.*—I live in an apartment house, and on all sides my neighbors had influenza. I began to ache, and had every symptom of the disorder. Then I began to pray for myself; I filled my rooms with Divine Love, so that there was no room for error. I sat in the Silence and got the realization of the nothingness of influenza. God bless you for your teachings.—*Mrs. C. E. C.*

*Chester, Pa.*—I thank you for your prayers. Although we were daily with dozens who had influenza, not one of us was stricken.—*E. S.*

## PROTECTION

*Somewhere in France*—My aunt inclosed in a letter to me, several of the statements you issued in reference to the war. They are very good. I thank you for what you have done for me. In times of battle when I was in danger of the most vital sort, and while in the sections of the rear where there was so much disease, there was never the least feeling of fear in my mind. I think that the greatest contribution received from Unity both before and during the war, was a rock bottom plank of simple courage —not gallant bravery—but a certain trust that things simply had to come out right side up. I have never felt otherwise; the war has simply intensified this feeling, which has been formed by your explanations of the relation of life to Law. —*J. T. C. L.*

*353d Inf., A. E. F.*—Your word and your thought reached me and have carried me through. I am coming soon to tell you personally of my marvelous experiences, and to thank you. The war is finished. I lived through the stress of over ninety days of severest shell fire. One high explosive shell burst through into my dugout, killing one and wounding two of the boys, leaving me uninjured. Shells and bullets have showered all about me, but the realization that Spirit cannot harm Spirit, which is firmly installed in my consciousness, has carried me through. You have no idea what a profound feeling of gratitude and love I feel for all of you. God bless you.—*Pvt. V. M. H.*

*Fredericksburg, Va.*—Early in the fall we had 176 cases of influenza in our school of 200 students. I had to nurse until regular nurses could be found. I was in and out of rooms from 8 a. m. until 11 p. m. As I went about I held this thought: "The Word of God is now here, casting out sin and healing the sick. You are free and whole through Jesus Christ." After the nurses were installed I went to the kitchen to direct the sending of trays. Every student recovered, and I did not take influenza. Some people cannot understand, but I know that God, the Source of all good, delivered me. I am inclosing an offering. May God bless you!—*G. H.*

*353d Inf., A. E. F.*—I have just received your letter, which brought much joy with it. I also received the Weekly Unity and Unity Magazine. A copy of Weekly Unity went over the top with me on the twelfth day of September last, on what was known as the St. Mihiel drive, and I give it credit for my safety. I thank you from the

bottom of my heart for your prayers. May the Lord guide you in your wonderful work.—*W. L.*

*Napa, Cal.*—I want to tell you about our enlisted men for whom I asked your prayers for protection. K. O. M., who went to France in February, 1917, was at the front all the time. He went "over the top" and was still at the front when the last gun was fired. He met with no accidents, wounds or illness. L. O. M. was wonderfully protected during the influenza epidemic. He was one of the few members of his company who did not have it. He met with no accident or injury, at any time. G. S. was also protected during the epidemic, and has been wonderfully kept in other respects. He was on board the U. S. S. Rene Mercedes, during the German U-Submarine menace on the Atlantic Coast, all that time doing special patrol duty in the most menaced locality. Then he was on the Annapolis Coast Division during the epidemic, but remained perfectly well through it all. I thank you for your prayers in behalf of these dear boys.—*E. M. D.*

*Surrey, England*—God is daily blessing you for the wonderful work you are doing for all people on earth. The war is over, and our family is alive to glorify God. God bless you for all that your prayers have done for us. I feel one with our Father, and know that my own will come to me.—*Mrs. A. S.*

*Auburndale, Mass.*—When the American Expeditionary Forces were having such terrible fighting, I wrote to Silent Unity for prayers for the company in which were my son and his friends. I held the assurance that they were surrounded by God and that no harm would come to them. The division of which this company is a part lost fifty per cent in killed and wounded, as they were in practically every battle on the four fronts and in extreme danger much of the last year. The day after the armistice was signed we received a message that every man in the company was safe. I rejoice mightily.—*N. D.*

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## PROSPERITY

*Evanston, Ill.*—Soon after writing you for prayers for increased prosperity I secured an excellent position, amidst most harmonious surroundings and with just the hours I desired. I was also able to sell a piece of property for a good price. If I should tell of all the blessings I have received since asking your prayers, I am sure some would say it sounded too good to be true. Please accept the in-

closed love offering as a token of appreciation of the good your prayers have done for me.—*Mrs. A. B. W.*

*Miamisburg, Ohio*—Several weeks ago I wrote you for prayers for my sister. You may discontinue now. She has rented a house and has received the money she loaned. We are very thankful.—*C. E. P.*

*Averill Park, N. Y.*—I asked your prayers to help my niece in business college. She never seemed able to learn in school, and she has always been afraid. They were demonstrating a typewriter in the college, and the teacher called her out of a class of two hundred. She was to take forty words a minute, but she took forty-nine. She says she had not the least fear when she was called to the stage. Last week my brother gave her fifty dollars. I thank God and Unity for all good things.—*Miss M. P.*

*Bastow, Fla.*—Your prayers in behalf of my son were effectual. At the time he was not settled, but in his last letter he said he had work, and that he had decided just what to do. The affairs of my home have changed from confusion to peace and harmony. I am now rejoicing and praising God for what seemed to be an impossibility. Please accept my thanks, for these blessings came to me through your prayers and literature.—*E. H.*

## FREEDOM

*Housatonic, Mass.*—My husband does not drink any more and he says he does not have any desire for it. I am very grateful to God and you for this blessing, and for the happiness in our home.—*Mrs. J. S.*

*Columbus, Ohio*—My son is healed of the drink habit. He says he no longer has a desire for liquor. Please accept the inclosed thank-offering.—*M. H. B.*

*Camp Shelby, Miss.*—I wrote to ask you to join me in prayers to overcome the cigarette habit, and I am glad to say that the taste I thought I had for smoking is entirely wiped out of my mind. I give thanks to you and to the Father that no plague of mortal sense can in any wise hinder the working of God.—*C. E. G.*

## HELPED BY UNITY LITERATURE

*Norwich, Conn.*—The past four years have marked a steady advancement in my life, and I never want to let go of the Christ work. Your directing lessons have been a wonderful inspiration. I shall go all over them again, for they are most helpful.—*M. S.*

*Detroit, Mich.*—Since taking up the Correspondence Course I have learned many valuable lessons in supply. Although I have had some strenuous testing times, God has ever proved my omnipresent Good. In ways that never crossed my mind, he has come to my rescue, just in time. May God richly bless you in all your work of love.—*M. A. F.*

*Washington, D. C.*—I am sending in Lesson Ten. I am enjoying these lessons, and I am greatly benefited by my study of them. Studying and writing is my diversion after the day's work.—*S. A. H.*

*Springfield, Mass.*—Mrs. A. has just made known to me that she had written a letter in your contest, and with beaming eyes, shows the results. But there is a greater result than winning in a contest; she is making the home better, and that is a prize that cannot be measured by a monetary rule. I, therefore, take great pleasure in handing you herewith my check for ten dollars, the amount you gave her, to use as you choose; or, if you prefer, you may let it lengthen the time of her subscription to your valuable magazine.—*C. A. A.*

*Lincoln, Neb.*—In one of the Unity Magazines I read an article on tithing. I made up my mind that I was going to put aside one tenth of my earnings each week. I have been doing this since the last of September, and it has been a wonderful blessing to me. My tithing purse is never empty, and I have given more this last year than in many other years put together. I have also had a raise in salary and I am working on a commission besides.—*M. C. J.*

*Columbus, Ohio.*—I am sending you Lesson Four, upon which I have spent much thought and prayerful meditation. It has brought me a strong realization of what the Christ-body is, and also a knowledge of the work of restitution which must be done in me in order that the perfect Christ-body may be brought forth.—*Mrs. L. M. G.*

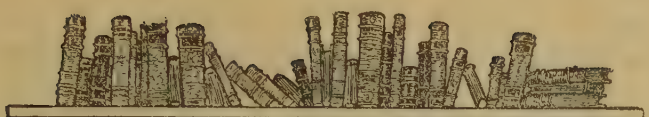
*Worcester, Mass.*—I am inclosing an offering as first payment on my course. I have enjoyed the study and reading of "Lessons in Truth," and I know I have gained much from it. I think "Lessons in Truth" is one of the finest and most helpful books I have yet read on this subject. —*A. S. H.*

*Detroit, Mich.*—Some months ago I was much impressed by reading an article in Unity Magazine. I had always felt that if one had an income it was the right thing

to tithe, but to tithe one's earnings was not to be thought of. After reading the article mentioned I had a keen sense of having been wrong in my conclusions. A conscientious, orderly manner of giving is wisdom, and the loving thing to do, for through it one is brought into a closer relationship with the All-Providing Father. With these convictions more strongly impressed than I can tell in words, I have conscientiously laid a tenth of all my earnings aside since then. I sent you a sum sometime ago, and the Spirit seems again to direct my sending this accumulation to you, for I can think of no more worthy dispensers of the Father's treasures. A rich return has come to me in an increase of faith, a more quiet and confident trust, the money value of which there is no measure. I have a joyous welling up from within, impressing me that this is the beginning of a larger field of expression than I have ever known before, but for which my heart has earnestly yearned.—*Miss E. L.*

*Washington, D. C.*—I have received "Christian Healing," which you awarded me as a prize in your recent letter contest. Accept my thanks for this wonderful book. As a statement of basic principle, "Christian Healing" is without a superior. It should be in every home, for no intelligent person can read it without being inspired to higher ideals of life. In plain English it shows us the connecting link between man and his Divine Father, and how healing disease without drugs is accomplished. The New Testament is largely a record of healings by Divine Science, and how one can profess to believe in Jesus Christ at all and not believe in the Scriptural method of healing diseases is now a mystery to me.—*R. B. McC.*

*Sioux City, Iowa*—Thirteen years ago this winter we were living on a ranch in South Dakota, for the benefit of my husband's health. Out of the trees and the fields, out of the silence of that great open expanse,—or was it out of the recesses of my own heart?—came the message, "Seek ye first his kingdom, . . . and all . . . things shall be added." Not long after a copy of Unity Magazine was sent me, and Unity has been helping me in my seeking ever since. I cannot begin to express all it means as Weekly Unity comes to me each week. That has been my particular comfort, because of its concise daily helps. Being the homemaker for my husband and children makes my days very full, but Weekly Unity brings me much in small space. Especially do I care for the "Ten O'clock Silence" and the expressions for "Realization" thereunder. It makes the whole day rich and warm.—*Mrs. R. W. O.*



# PUBLISHERS' DEPARTMENT

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Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

SUBSCRIPTIONS PAYABLE IN ADVANCE

## TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

## MOVEMENT OF TEACHERS AND LECTURERS SENT OUT FROM UNITY SCHOOL

Miss Kate M. Nevill, now completing a lecture tour through Oklahoma and Texas, will return to Kansas City within a few weeks. The centers where she has spoken report that she placed them upon a much more substantial spiritual foundation.

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Miss Ida M. Mingle will go to Chicago, Illinois, for a two months' engagement, beginning May 11. She will deliver a course of lectures and conduct class work under the auspices of the Unity Society, of Chicago. Special announcements including Miss Mingle's subjects, time and place of meeting, will be mailed to all Unity subscribers in and around Chicago.

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DENVER and COLORADO SPRINGS, COLO.—Olive and George Huston, from Unity Headquarters, Kansas City, Mo., will spend the month of August in Denver and Colorado Springs. They will be glad to make a limited number of engagements during this time to meet with classes for lectures, or with individuals for private interviews. Those interested should write at once, direct to either Olive or George Huston, 917 Tracy Ave., Kansas City, Mo., in care of Unity School of Christianity.

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## SUMMER SCHOOL AT UNITY HEADQUARTERS, KANSAS CITY, MO.

Plans are now being made for a short term Unity Summer School in Kansas City. Beginning Sunday, July 20, there will be a two weeks' intensive course of lessons in the Science of Being and Practical Christianity. Further announcements will be made in this department next month. Plan now to spend two weeks of your vacation at Unity and receive great benefit from the consecrated work of this School of Truth.

DENVER, COLO.—We have just received a notice from Charles Edgar Prather stating that he has returned from service in the army with the Y. M. C. A., and is again taking up his work in Denver. The publication of his magazine "Power" was resumed, beginning with the April issue. Mr. Prather's church, heretofore known as the Second Divine Science Church, has adopted a new name, "The Church of the Indwelling Christ." We rejoice with Mr. Prather in his splendid service in the army, and know he comes back to his ministry in Denver with new zeal and increased realization.

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## TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those whom we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. Beatrice O'Connor, 17 Cornwall Ave., Church End, Finchley N-3, London, England.

Mary A. Somerlatte, Glenolden P. O., Pa.

Mr. and Mrs. G. B. Ellermier, 577 5th St., Richmond, Cal.

Mrs. Jane Arnold Douglas, 1601 S. 8th St., Springfield, Ill.

Mrs. C. J. Kleet, 1635 Schoeman St., Hatfield, Pretoria, Trans. S. Africa.

John J. Hoffman, R. R. 1, Box 27, Fillmore, Cal.

Kate Winters, 85 Laurel St., Santa Cruz, Cal.

Mary E. Brown, Box 186, Bisbee, Ariz., Phone Green 540.

Miss A. K. Fitzgerald, 731 Pearl St., Camden, N. J.

## IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the 1st of June to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

## WHERE UNITY PUBLICATIONS ARE SOLD

*Cal., Alameda*—Home of Truth, cor. Grand and Alameda Ave.
*Fresno*—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
*Los Angeles*—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building.
*Oakland*—Unity Center, 5453 Manila Ave., phone Piedmont 5350J.
*Palo Alto*—N. T. Truth Center, 451 Channing Way.
*Sacramento*—Home of Truth, 1415 L St.
*San Diego*—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
*San Francisco*—Home of Truth, 1109 Franklin St., California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.
*Santa Barbara*—Metaphysical Fellowship Reading Room, 1336 Garden St.
*San Jose*—Home of Truth, 144 North 5th St.
*Stockton*—J. W. Bailey, 434 N. American St.
*Colo., Denver*—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4231 West 32d Ave.
*Pueblo*—Lydia Keeling, 108 West 10th St.
*D. C., Washington*—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.
*Fla., St. Augustine*—M. Spiller, 66 Meeker St.
*Jacksonville*—Mrs. Elizabeth Miller, 39 West Forsythe St.
*Ill., Chicago*—Unity Society, 104 Auditorium Bldg.
*Ind., Indianapolis*—Unity Truth Center, 1114 Odd Fellow Bldg.
*Ky., Louisville*—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
*Mass., Boston*—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
*Mexico, Mexico City*—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
*Mich., Detroit*—Margaret Wood Center, Room 56, 213 Woodward Ave., The Higher Thought Assembly, 213 Woodward Ave.
*Grand Rapids*—Mrs. Fred H. Meyer, 526 North Ave.
*Kalamazoo*—School of Christianity, 211 W. Dutton St.

*Mo., St. Louis*—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
*N. J., Newark*—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
*N. Y., New York City*—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
*Buffalo*—New Thought Book Shop, 42 Market Arcade, 619 Main Street.
*Ohio, Cincinnati*—New Thought Temple Library, 1216 Mercantile Library Bldg.
*Columbus*—Unity Center, 221 Arcade Bldg.
*Cleveland*—Unity Center, 10406 Euclid Ave.
*Dayton*—Metaphysical Library, 503 Mutual Home Bldg.
*Ore., Portland*—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.; The Realization League, 186 Fifth St.
*Pa., Philadelphia*—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
*Germantown*—New Thought Center, 6043 Germantown Ave.
*Pittsburg*—New Thought Alliance, 628 Wabash Bldg.
*Wash., Seattle*—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.
*Spokane*—Spokane Book and Stationery Co., 903 Riverside Ave.
*Australia, Melbourne*—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
*Western Australia, Perth*—Albert and Sons, 180 Murray St.
*Canada, Toronto*—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
*Winnipeg*—The Mobius Book Emporium, 258 Portage Ave.
*England, London*—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle, 117 Adelaide Road, Hampstead, N. W., 3.
*Sydney, New South Wales*—Truth Center, Coles' Arcade, 346 George Street.

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Our students will appreciate knowing that the American Revised Version of the Bible has been used throughout the Unity publications since the first of this year. Bible quotations and references in previous editions of Unity books and pamphlets and periodicals have been taken from the Revised Version (English) and the Authorized Version.

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These pamphlets are now ready for distribution: "The Silence," 2 cents; "Tithing As a Means of Demonstrating Prosperity," 5 cents; "Weighed In The Balance," 2 cents; "The Apocrypha," 2 cents. In quantities, the 2 cent pamphlets are 20 cents a dozen; 5 cent pamphlets 50 cents a dozen. Special prices will be quoted for pamphlets in hundred lots.

## TEXTBOOKS RECOMMENDED BY UNITY CORRESPONDENCE SCHOOL

The two principal textbooks used in connection with the Unity Correspondence School are "Lessons in Truth" and "Christian Healing." The first is essentially a primary course, yet a host of advanced students find the book worthy of re-study. For thirty years this book has been read and re-read with increased appreciation and value by every class of religious and thinking people. "Christian Healing" is a textbook on applied metaphysics and Christian healing. A brief review of these books follows:

"LESSONS IN TRUTH," by H. EMILIE CADY. —*A Standard Textbook on the Science Underlying Christianity.* The student of Truth will find in these lessons a clear, inspiring course of instruction. Twelve valuable lessons in the fundamentals of Truth, twelve illuminating lessons in Practical Christianity comprise the contents of this remarkable book.

"Lessons in Truth" explains the universal laws of Spirit and it is only through an understanding and application of spiritual laws that permanent power, happiness and success are attained. The book explains how to put oneself in the right relation with God, the source of all good.

From these titles, it will be seen that "Lessons in Truth" contains a vital course in the science of spiritual unfoldment:

LESSON ONE—The Statement of Being, or, *Who and What God Is and Who and What Man Is.*

LESSON TWO—Thinking, or, *The Laws Controlling Our Happiness, Health and Prosperity.*

LESSON THREE—Denials, or, *How to Erase Error Conditions from Man's Body and Environment.*

LESSON FOUR—Affirmations, or, *How to Assert Positively Your Own Divine Birthright.*

LESSON FIVE—Faith, or, *The "Substance of Things Hoped For."*

LESSON SIX—Definitions of Terms Used in Metaphysical Teaching.

LESSON SEVEN—Spiritual Understanding, or, *The Way to Spiritual Realization.*

LESSON EIGHT—The Secret Place of the Most High, or, *the Place of Meeting Between God and Man.*

LESSON NINE—Finding the Secret Place, or, *Definite Instruction on How to Pray.*

LESSON TEN—Spiritual Gifts, or, *Man's Divine Inheritance.*

LESSON ELEVEN—Unity of the Spirit, or, *Oneness With God and His Creation.*

LESSON TWELVE—Bondage or Liberty, Which? or, *Life or Death, Joy or Sorrow, Wealth or Poverty.*

The Revised Edition of these Lessons appears in five different bindings:

*Edition De Luxe*—(Flexible Binding and Thin Paper)—This pocket edition is beautifully bound; Keratol, limp, round corners, gilt edges. Each volume is silk sewed, bound in Keratol, and sent in a neat individual box. A silk bookmark is placed in each book. Price, $2.50 a volume.

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LESSON ONE—The True Character of Being. *Affirmations for Realization of Divine Mind.*

LESSON TWO—Being's Perfect Idea; *Statements for Realization of Son of God.*

LESSON THREE—Manifestation; *I Am Realizations.*

LESSON FOUR—The Formative Power of Thought.

LESSON FIVE—How to Control Thought; *Cleansing and Purifying Statements.*

LESSON SIX—The Word; *The Power of Words.*

LESSON SEVEN—Spirituality, or Prayer and Praise. *Establishing the Perfect Substance.*

LESSON EIGHT—Faith; *Affirmations for Developing Faith.*

LESSON NINE—Imagination; *Perfection in Form Established.*

LESSON TEN—Will and Understanding; *Establishing Will and Understanding.*

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A limited number of our two standard textbooks, "Christian Healing" and "Lessons in Truth," have been bound in Khaki cloth for pocket edition. This special edition has been printed on a very thin bond paper so the books would be light in weight and small enough to fit in an ordinary pocket. The type, however, is large and easy to read.

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## FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in June Unity Magazine:

CLASS THOUGHT
Held Daily at 9 p. m.
June 20 to July 20, 1919

*I have faith in the One Presence and the One Power as the Source of my peace and health.*

PROSPERITY THOUGHT
Held daily at 12 m.
June 20 to July 20, 1919

*I have faith in the One Omnipotent Substance as the Source of my Prosperity.*

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## HOW TO ADDRESS LETTERS

Address all letters to

Unity School of Christianity,
10th and Tracy Ave.,
Kansas City, Mo.

Add here the department whose attention you want, as
Publishing Dept.,
or Silent Unity,
or Silent Seventy,
or Good Words,
or Editorial Dept.,
or Field Lecture Dept.
or Correspondence School,

Do not write to individuals if you want a quick response. They may be absent and your letter will be delayed.

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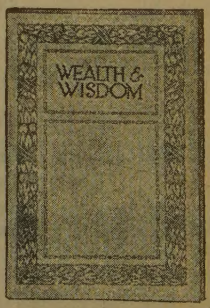


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